ConFest and the Next 250 Years

Past and Future Possibilities

Contents

Pre-ConFest Speech by Dr Jim Cairns

The purpose of the festival is to show the urgent need to shape alternatives now. Ways must be found because of the violent, acquisitive, alienated, industrial society which now poses a threat to survival. People have for centuries searched for equality and the right to and *ability to determine their own development.*

Individuals must accept responsibility for themselves. Personal happiness and equality, as much as a good society depend on *self-realisation.*

The most vital factor is the sense of true identity. This is lost because *our identities are created by others – not by ourselves.* The all-powerful externally created hegemony in this assumed-to-be free society, and its eternalised personal alienation, must be understood if self-realisation is to be achieved.

The starting point must be 'will to be that self which one truly is'.

There must be equality and *effective individual participation* in government and in every other group activity if self-realisation is to be achieved.

ConFest will be concerned with the search for the true nature of man and woman.

For many centuries, belief that man is inherently bad has exercised tremendous influence. Because of this belief, individual needs are suppressed and the result is that personal helplessness, lack of independence, and the *desire to be led are created.*

From infancy on, people are re-trained to be self-denying, falsely modest, self-effacing, and mechanically obedient. They are taught to suppress or hide their natural feelings or energy.

Social ideology is governed by contradictory altruism, by guilt, and *the inability to experience work and action as a pleasure.* This results in tendencies towards violence. But is not the basic natural needs of people that have a destructive and hedonistic outcome – it is the result of the repression of basic natural need that is violent and destructive.

The internal social crisis of today that result from these contradictions means that we must shape the alternatives now. There is not just one alternative. The new society will be made up of the choices of multitudes of people – individuals and groups – who are determined to find a way out. No one can be excluded.

Sincerely   **Jim Cairns**

Manifesto from the First ConFest – Cotter River 1976

The following manifesto was written by attendees at the first ConFest at Cotter River Canberra, December 1976.

What we have begun here, and what we will begin from what has begun here, has drawn out of dreams a reality for which humankind has, in the past, shown itself prepared to kill; it is a reality we have achieved because we have been prepared to love.

Our wholeness has come from the experiences of our common origin and drawn us through the difficulties of diversity, our attitudes and lifestyles, to a unity so deep and abiding, that not one of us who has shared this experience will leave without being deeply changed.

We have reached into each other here and found ourselves, where once many of us were afraid to touch each other, afraid to be intimate, afraid of the thought of love. We have in a few short days, broken through into a consciousness that is so powerful in its newness, that it is as yet difficult to describe.

We are each the manifesto of the down to earth movement. We are the ones who will carry what was once a dream, and continue it as a reality. No words can say what we are. No words can tell the impact we shall achieve as examples of what happened here; we are the ones, and we no longer need words'

ConFesters at Cotter River ConFest - December 1976

Founding History of Social Transforming Action

From Antiquity
(1000s of years)
The Natural Nurturer Tradition
Nurturing social cohesion; caring for and respecting others and all life forms.
INMA
(in/of/from the mother)

Nurturer networks within and between villages and along and between Clan lines – Pacific East Asia Australasia Region

1950s Percival A Yeomans
Evolving **of Keyline** with sons Neville, Allan and Ken for Water Harvesting & New Soil Generation

Fraser House Therapeutic Community, Sydney
Evolving community networking Processes 1959-68

Evolving Natural Nurturer Networks
In Pacific East Asia Region
1950s to 2013

La Parouse Indigenous Networks
Linking up East Coast Australia 1960's

**Gatherings and Networking
1968 – 2008** (est. attend.)

Watsons Bay   2,500
Paddington   1,300
Centennial Park   15,000
Campbelltown   520
Aquarius   5000 -10000
ConFest Bredbo   12,000
Cooktown   2,500
ConFest Cotter   15,300
Mt Oak   15,000

Continually till 2010

Gatherings of the Natural Nurturer Networks along East Coast Australia 1970 onwards

Armidale NSW - 1970-1972
Grafton NSW - 1973
Alice Springs - 1973
Katherine - 1973
1973 onwards - Indigenous Networks emerging across Australia Top End
1977 - Cooktown Arts Festival Gathering

Small Therapeutic Community Houses

Mackay
Townsville
Cairns
Atherton Tablelands
Darwin

Links to Petford Community Farm

Re-invigorating Well-being Networking around Sydney

During 1980's Dr Les Spencer commences documenting Oral History of the Natural Nurturer networking; engages in Action Research and involved in enabling all associated gatherings from 1985.

1988-89 Healing Sunday Gatherings in Bondi Junction

International Natural Nurturer Networking

Linking up Indigenous Natural Nurturers through Pacific East Asia
Linking through UNPO
Linking through UN Indigenous Working Groups
Informal Networks spreading through the Region
Gatherings - Small Minorities in China

International Gatherings in the Top End

Petford Gathering 1992
Tinaroo Gathering 1993
UN Funded Small Island Gathering 1994
(Pre-Conference to UN Small Island Conference in the Carribean)
Star of the Oceans Gathering 1994
Small Island Anniversary Gatherings 1998-2001

1974 On Global Reform – The Next 350 Years

Three-stage transition process (T1-T3) (where T1, T2, and T3 signify three transition processes):

TI = Consciousness-raising in national Arenas
T2 = Mobilization in Transnational Arenas
T3 = Transformation in Global Arenas

Co-existing with later T1 activity is a relatively brief consciousness raising program with the more reformist humanitarian members of the national community, i.e. largely based on self-selected members of the helping and caring professions plus equivalent other volunteers. However their consciousness raising is mainly aimed at realizing the supportive and protective role they can play nationally, in guaranteeing the survival of the Inma beyond their own lifetimes, rather than trying to persuade them actually to join it by migration (1974)

2002 **UN Study Group in Thailand** commences Action Research on Grassroots Natural Nurturer Networks

2003 Dr Les Spencer appointed by UN as consultant to evolve a Rapid Response capacity in the Pacific SE Asia providing **Psychosocial Support following Large Scale Emergencies**

2003-2005 **Psychnet** formed as a Psychosocial Support Network through eleven countries in the Region with its secretariat at Philippines University, Quezon City.

2005 Eleven-Country Gathering in Tagaytay in the Philippines.

2005 Field Trip to Post Conflict Context in Pikit and Takipan in Mindanao, Philippines

T2 Mobilising Transnationals – Visits to ConFest & Follow-on

1994: Marj Lesina - Aboriginal – Hosted 1994 Small Island Gathering
1994: Cecilia Davern – PNG Islander – Hosted Star of the Seas Gathering
1995: Alex Dawia, Bougainville Islander – Small Island Aniv Gatherings
1995: Michael Laimo - Bougainville Islander – Small Island Aniv Gathering
1995:Chris Nero Bougainville Islander – Small Island Aniv Gathering
1996: Aboriginal women around Australia invited to ConFest – Grp attend
1998: Geof Guest – Aboriginal – Petford Gathering
2003: Chan To – Cambodian – Planning Ankor Wat Gathering
2005: Violeta Bautista – Philippino – Tagatay & Manilla Gatherings
2005: Marco Puzin – Philippino – Takipan & Pikit Gatherings (Mindanao)
DTE Visits:
1994: DTE funds 3 members experienced in site set up to visit Atherton
1996: Visit by Raitaku – Bougainville Islander – Linking to DTE
1996: DTE people visit Aboriginal Elder NSW who Links through SE Asia

The Evolving of the First ConFest

When Dr Jim Cairns, Junee Morosi and David Ditchburn were exploring the idea of a conference festival, the first people they held a meeting with was an urban hippy commune that lived around the Reverend Peter Holden's church in Paddington in Sydney.

The origins of this commune can be traced in part through Mangold's photographic record of the history of the Paddington Bazaar. Mangold writes of Dr. Neville Yeomans being the primary inspiration for realizing Reverend Peter Holden's dream of 'villaging the church' in Paddington. The following two photos were taken by M. Mangold.

Neville's suggestion was to surround the Paddington Community Mental Health Centre and the Church with a Saturday community bazaar. This was fully consistent with the Fraser House model of imbedding the Unit within the local community, as well as inviting the community into Fraser House, a therapeutic community evolved by Neville between 1959 and 1968.

'Villaging' the Church in Paddington – photo by M.Mangold - reproduced with permission

Mangold's photo of where Neville's Community Mental Health Centre was surrounded with community - reproduced with permission

In the Photo the Vestry where Neville had his first Community Mental Health Centre is the brick building on the left. The Church is on the right. Between and around both buildings is where the Paddington Bazaar is held each Saturday morning. Adjacent the Vestry was a hall

Neville used for community meetings. This is where Neville and his friends planned a series of Festivals.[1]

Neville wanted to create the public space of a small friendly village market reminiscent of the island of Tikopia in the Solomons Group , where everybody knows everybody and meets each other regularly. Neville wanted to replicate the healing and integrative aspects of 'small village life' (Tönnies and Loomis 1963) of Fraser House around the vestry in Paddington. The community mental health centre has long gone, though Paddington Market survives to this day as a Sydney icon. Every Saturday morning crowds mingle and meet at the Bazaar. Buskers entertain. The place is vibrant and alive. It still serves as a public community place for enriching community life.

When Jim Cairns, Australia's Deputy Prime Minister under Gough Whitlam, his personal assistant Junie Morosi, David Ditchburn and others in the mid Seventies began preparing the first ConFest - short for 'conference-festival', Jim Cairns and his group chose to meet in the Church Hall next door to Neville's Community Mental Health Centre in Paddington.[2]

The first ConFest took place at Cotter River supported by many groups and energies. The success of ConFest sporned festivals and gatherings in every state and territory of Australia, DTE entities were set up through Australia and all joined a loose group called the Australian Down to Earth Network or ADTEN. DTE Cooperative (Victoria) is the only DTE group that continues the ConFest tradition.

How did Dr Cairns know about this Paddington commune? These were a core group that helped put on the Aquarius Festival in 1973 in Nimbin. They had also put on a series of festivals between 1968 and 1973. A key figure in all of these festivals was Dr Neville Yeomans,

Yeomans had founded an eighty bed experimental mental health unit in 1959 called Fraser House that was on the grounds of the North Ryde Psychiatric Hospital. This unit was extremely eclectic in exploring 'community' of a particular kind as THE process for returning to functioning well in the social life world. After a number of months, this unit was so successful that dysfunction folk with small (less than 5) family friend networks were leaving Fraser House within 12 weeks of arrival functioning well, with a functional family friend network of between 50 and 70 people!

In commencing this unit, Neville said that he was exploring ways of creating networks of people that could support the evolving of a new epoch on Earth. In his view, the very *best* people to start with were the people on the very edges of society as these had had ''society knocked out of them

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[1] Refer (Mangold 1993, p. 4-11).
[2] Refer (Mangold 1993).

Wellbeing Action Using Festivals, Gatherings and Other Happenings

The Watsons Bay Festival

The first Festival that Neville energized was at Watsons Bay on the South Head of Sydney Harbour. Neville was very interested in the significance of locality. Watsons Bay happens to be where Sydney people go to commit suicide – at the Gap. Neville wanted to reframe the meaning of the locality by evolving a Festival that celebrated LIFE. It was held in the green park between the drop to the Pacific Ocean and the blue waters of Sydney Harbour. Note the land topography. The drop into the ocean is along the main ridge. From the top right hand corner of the photo a primary ridge descends from a higher point in the main ridge to the Sydney Harbour shore line. The park happens to be in a very important Keypoint in this Primary Valley. Before all of this housing, all of the water at the head of this Primary Valley would run to the Keypoint under the free energy of gravity.

All of this has immense significance as a living metaphor of the Keypoint in the Yeomans family's Keyline in sustainable farming. Neville's father was PA Yeomans who is recognised as the person making the most significant contribution to sustainable farming in the past 250 years. The above photo shows the Keypoint (at the left hand side of the dam) in one of the primary valleys on the Yeomans Farm. Again all of the rain falling in the head of the valley runs to the Keypoint.

This Keypoint has main features with significant implications for making nature thrive. Neville extended ways to have nature thrive to ways to have human nature thrive. This is discussed in detail in Spencers two volume set 'Whither Goeth the World of Human Futures' and Cultural Keyline – The Life Work of Dr Neville Yeomans' (Spencer, L. 2012).[3]

Working with Free Energy
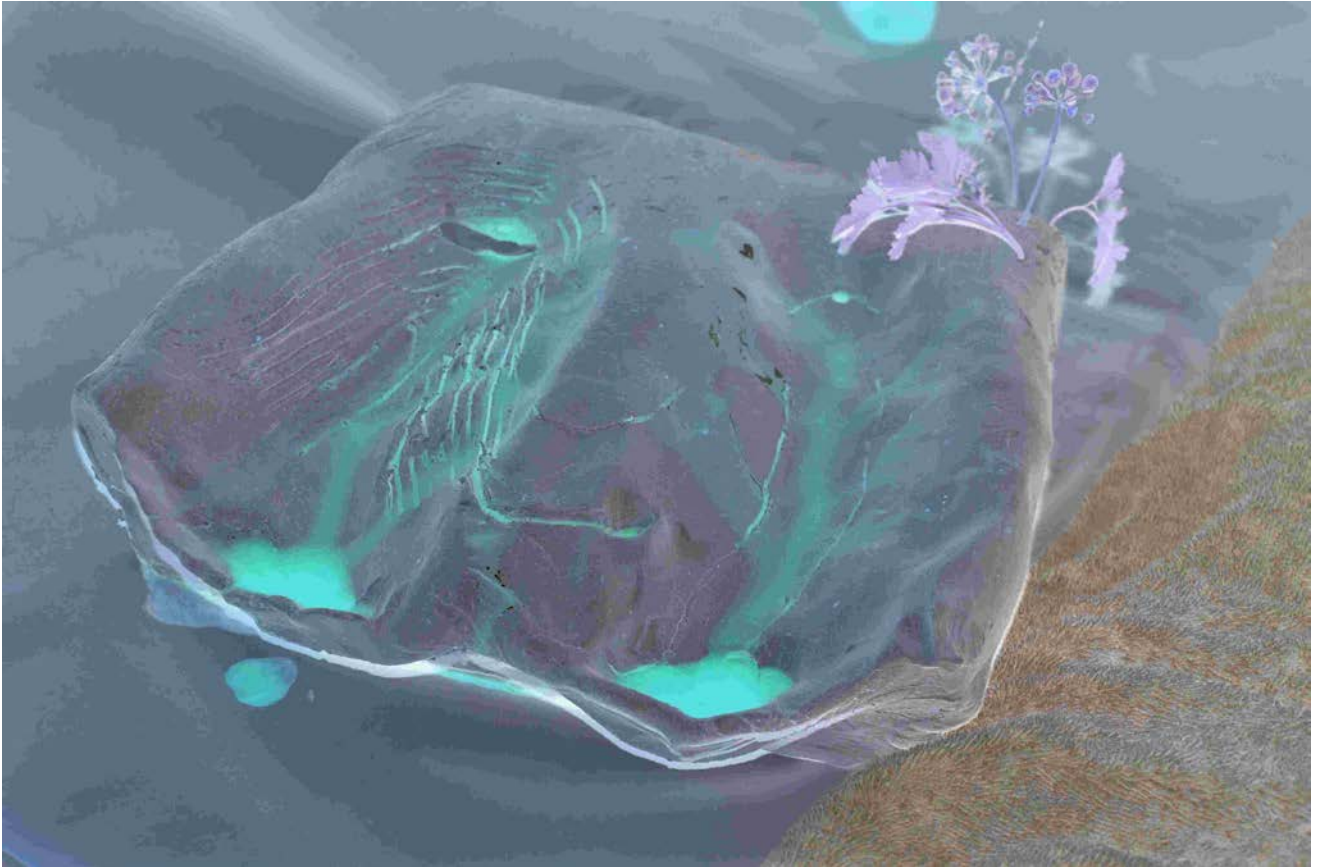
A Clay Model Featuring Keyline Principles in the Left Primary Valley

Note that in the left primary valley a dam has been placed at the Keypoint. The land both above and below the contour through the Keypoint (the Keyline) has been chisel ploughed. Note also that water has been tracked along these chisels grooves along the left hand side of the middle ridge and even around the chisel into the primary valley on the right. This allows irrigation of most of the land below the Keyline, especially all of the lower ridges. . Note also the flows of 'water' in the right hand primary valley (shown as light green). The 'water' run-off runs to the floor of the valley, causing a potential eroding rush. The practical consequences of Keyline and its application in ConFest and its outreach are detailed in 'Whither Goeth the World of Human Futures (Spencer 2012a & b).[4]

In the sixties, Neville Yeomans joined with Margaret Cockett and others in forming, and becoming the president of the Total Care Foundation, a registered charity. This entity was one of many formed by Neville to replicate Fraser House community mutual help. This total care foundation was used to evolve and hold the Watson's Bay festival in 1968 on Sydney's south head. Watson's Bay festival was the first of seven festivals energized/influenced by Neville.

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[3] Spencer, L. 2012. <u>Whither Goeth the World of Human Futures</u> – Two Volume E-Book Set.
[4] As in footnote 4

> The process of exploring how people change as they work together to change aspects of society was as important to Neville as evolving and holding some event.
>
> Neville used the process of organizing festivals and events in order to evolve networks and community.

In the process of coming together to put on the Watsons Bay festival the participants were forming cultural locality (people connecting together connecting to place. The Watsons bay gathering was another opportunity for Neville to explore community mutual help, this time with the combined themes of 'intercultural cooperation' and 'all forms of artistry for wellness'. With the 1968 Watson's Bay festival, Neville fostered multiculturalism in Australia. The Watson's Bay festival in Watson's Park was more than multicultural, it was *inter*cultural in that it fostered sharing links among strangers from differing cultures. The Watson's Bay gathering demonstrated an early Laceweb[5] resonance with what Neville called 'cultural healing action', where social action combines music making, percussion, singing, chanting, dancing, reading poetry, storytelling, artistry, and sculpting – all within intercultural festive and celebratory contexts.

A planning letter from the Total Care Foundation to the Sydney town hall details that the Watsons Bay festival would be held Sunday 13 October 1968 from 11:30 am to 4:30 pm at Robertson park and Watson Bay park, and that it would be completely open to public with no fees. Preplanning for the Paddington Festival is also mentioned. The Watsons Bay festival would feature an international display of music, dancing and national costumes. Artefacts would be displayed at the Watsons bay branch library, including a display by artists John Olsen and Brian Cummins. Clickers would be given out so the crowd could 'clickerlong' with the bands in the evening. Neville's blending together of all forms of artistry is a repeated theme in all of the events he energised throughout his life and parallels use of all forms of artistry in indigenous life.

Another letter to the town hall in Sydney[6] speaks of the women's' social group, called the Care Free Committee of the Total Care Foundation, helping with the evolving of the Watson's bay festival. This social group was another process for bonding people together. Neville always gave some care to his naming of groups and collectives. "care free' has multiple meanings; 'care-free' as in 'joyous', 'care provided free' and 'being free of care'. Having a women's group was consistent with cleavering into sub-groups at Fraser house. The letter states that during the festival there was an art exhibition at the Masonic Hall. One gallery alone lent $14,000 of paintings. Neville timed the Watson's bay festival to coincide with the Sydney All Nations Waratah Festival during 6-13 October 1968. This timing to coincide with a large festival is a precursor to Neville's evolving micro-gatherings as pre or post gatherings to large global conferences in the nineties, discussed later.

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[5] The name Neville gave to the Evolving network of healers through the SE Asia Oceania Australasia Region.
[6] Refer (Yeomans, N. 1965a, Vol. 12, p. 13).

Participants at Watsons Bay

Australian Don Henderson sung folk with poetic interludes[7]
Australian Folk singer - Don Gillespio
A collection of expensive sculpture, pottery and art was on display
 - on loan from Art Galleries
Czech Trich Trotch Polka
Filipino Band
Greek display by Girls of the Lyceum Club
Hungarian Czards
Indian dance by Rama Krishna
Indonesian singers
Israeli Dancer - Vera Goldmen
Japanese dancers
Karate display
Malaysian Scarf dance
Mike Harris - guitarist
Oriental dancers
Polish dance music and songs
Rev Swami Sarcorali and Roma Blair
The Yoga Fellowship gave a Yoga demonstration
Sally Hart - also folksy
Spanish Classical guitarist Antonio Lazardo
Spanish Flamenco Dancers
Spanish Flamenco Guitarist played by Ivan Withers
Welsh folk singers

In the evening was a psychedelic light display and pop band.

In keeping with Neville's intercultural synthesis focus, the Watson's bay festival featured the cultural artistry from twenty-three different countries (appendix 25).

The Second Festival – the Paddington Festival

To launch Paddington bazaar to surround his Paddington community mental health centre, Neville worked with the local community in evolving the Paddington festival. Creating a community public place (cultural locality) – the Paddington bazaar was one of Neville's themes in exploring community mutual help in energising the Paddington festival. It was held over the weekend of 21 - 22 June 1969. On the Saturday there was a market bazaar in the main Paddington town hall. The Paddington mid year festival was held the next day. The Paddington bazaar evolved out of the community energy of this festival. The bazaar, also called Paddington market, thrives to this day as a community market. This model of embedding self-help wellbeing-focused action within everyday community contexts, and at times helping to constitute these contexts, is a central concept within the Laceweb. It is resonant with Tikopia way.

Festival Three - Centennial Park Festival

The next festival Neville and others evolved was the Centennial Park Festival, a few kilometres from the Sydney central business district. The festival covered 540 acres in the north eastern valley of the park. This was Australia's first hippie festival. Neville placed a number of Centennial Park Festival photos in his Mitchell library collected papers – refer photo

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[7] Refer (Yeomans, N. 1965a, Vol. 12, p. 3).

43 below.[8] Neville was also a founding member of the Sydney arts foundation. This foundation was the organizer of the Centennial Park Festival.[9] Again, for Neville, the shared experience of foundation members working out how to get things happening together was a central focus. The key aim of the Sydney Arts Foundation was to establish an arts centre in Sydney.[10] the Centennial Park Festival was supported by many embassies, consuls, civic groups, arts groups, national and international societies and clubs and schools. Neville's inviting the support of many foreign embassies continued his 'intercultural cooperating' theme in events. He was also exploring the strengthening of civil society based artistry. The range of events at the Centennial Park Festival is detailed below:

A film show
Barbeques
Cultural displays
Display by Historical Fire Engine Association of Australia
Displays of national dress
Displays of yoga
Dog obedience exhibition
Dress and fashion parades
Folk dancing
Folk singing
Handcrafts
Horse drawn cart pageant
Jazz groups
Jogging
Kite flying
Light shows
Lions club display and activities
Marching girls
Marquee and geodesic dome
Music performances
National dancing; National feasts; National songs
Painting groups
Physical fitness activities
Poetry reading
Pop groups
Puppet 'Shoes'
Qantas and TAA displays
Ropes area and ladders
School gymnastics teams
Six Vintage cars
Small tractors and trailers for shifting people; Static displays

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[8] Refer (Yeomans, N. 1965b).
[9] Refer (Yeomans, N. 1965a, Vol. 12, p. 36).
[10] Refer (Yeomans, N. 1965a, Vol. 12, p. 36).

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Festival Four - Campbelltown Festival

Neville, Lien, his younger brother Ken, and Ken's wife Stephanie were the key organizers of a small, though very important Festival in 1971. It was held at another country property Neville's father had acquired off Wedderburn Road five kilometres from Campbelltown, which in turn is around 50 kilometres down the main highway from Sydney towards Melbourne. According to Bill Elliott[14] (a long term ConFest attendee – ConFest is described shortly), as well as Ken and Stephanie Yeomans,[15] the Campbelltown Festival was small, with around 150 attending.

Many of the cast and crew of the hit musical 'Hair' attended the Campbelltown Festival and added to the passion and artistry. Neville, Ken, and Stephanie have all attested to the fact that there was a real fervour among the attendees to mount a very large festival that would celebrate and engender possibilities for a New Age – to quote the 'Hair' hit tune, a festival for the 'Dawning of the Age of Aquarius'.

After the attendees had packed up the Campbelltown Festival they held a meeting in an old shed near the Yeomans' farmhouse where it was resolved to put on a festival and call it the Aquarius Festival. They had a target figure of 15,000 people attending.

At the Campbelltown Festival meeting Ken Yeomans used his knowledge of Keyline to search maps of New South Wales to find a good place for the Festival. He suggested the Nimbin region in the hills at the back of Byron Bay. It was a beautiful green area of undulating forest and farm country, though stagnating economically.

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[11] Refer (Yeomans, N. 1965b).
[12] Refer (Yeomans, N. 1965a, Vol. 12, p. 36).
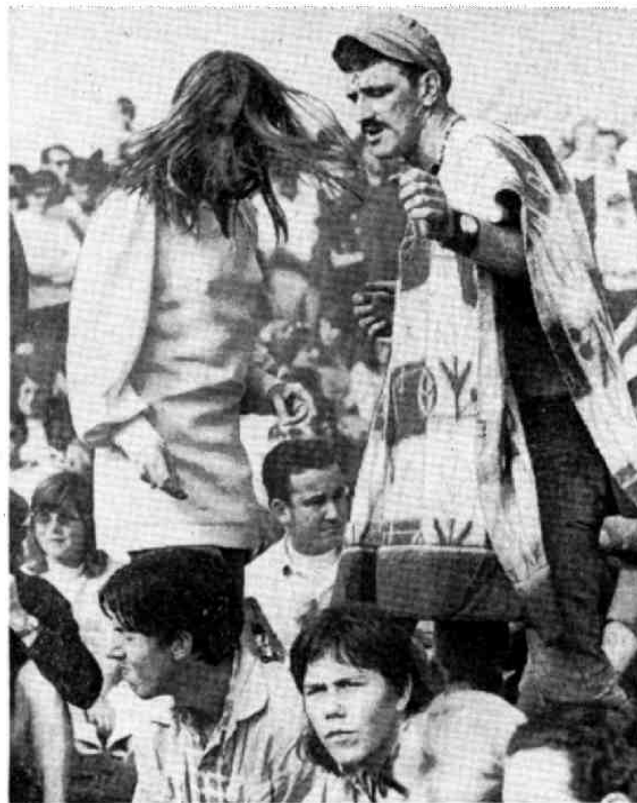[13] Refer (Yeomans, N. 1965a, Vol. 12, p. 36).
[14] Sept, 2004.
[15] Sept, 2004.

BIKIES, BABIES AND HAPPY HIPPIES IN THE PARK

Two of the many who turned up to greet the spring yesterday.

A salute to the spring

Tough-looking bikies mingled with innocent old ladies and mothers pushed babies in strollers between crowds of sprawling hippies.

The scene was Centennial Park—and they were all there to greet the spring.

An area of the park was given over yesterday to the Spring Festival, sponsored by the newly formed Sydney Arts Foundation (a group which wants the Queen Victoria Building made into an arts centre) and organised by a Vaucluse psychiatrist, Dr Neville Yeomans.

"What we need in this country is a human revolution," said Dr Yeomans, who is a candidate for Wentworth in the Federal elections.

He envisages a new era of creativity and enjoyment in Australia — a mingling of East and West in a mighty movement taking off in the parks.

There was no revolution yesterday — but the Spring Festival was notable for the many people from varied walks of life

who turned up to see— or take part in—the fun.

There was television's Sue Becker keeping fit and dozens of schoolgirls in black leotards dancing in the area of the park set aside for the festival.

Rock music thumped and the Australian Dance Theatre and a couple of Africans pranced nearby.

WRAP-UP

The University of N.S.W. wizard, Ian Channell (another parliamentary candidate), stood on a stone pedestal in the centre of the cacophony expounding upon pancakes.

Under a spreading tree the Living Theatre, dressed in their best mediaeval gear, offered a reading of the "Everyman" morality play.

They sang "The Ash Grove" and when "God"

— sitting in white robes in the tree — said "Lechery" they writhed in a big bundle on the grass.

Children rode an antique fire truck for 20 cents or painted a 200ft sheet of brown paper, junior Christos wrapped a tree in plastic and architecture students blew up a giant yellow tent.

The events began before midday and finished with films, more rock music and coloured lights, at 9.30 p.m.

The original plan had been to use the whole of Centennial Park, but the Minister for Agriculture, Mr G. R. Crawford, restricted the activities to the north-eastern valley.

"I do not believe that what you have in mind is in keeping with the general taste of the community," he wrote in a letter to the organisers,

Photo 1. Article and photo on Centennial Park attendees – Sydney Morning Herald

Two people were empowered by the Campbelltown meeting to set off in search of sites and the result became the Aquarius Festival. Again, the process of setting up such a large event provided a scope for Neville to action research how people may reconstitute themselves towards a more rich wellbeing through community mutual help. The process is in many ways more important than the outcome.

In their preliminary discussion at Campbelltown about the proposed Aquarius Festival, they decided that they wanted to work cooperatively with local people around the proposed Festival site, have local people having a say in the Festival and sharing in any profits, and preferably using the farm lands of more than one farmer. They also wanted the whole process for evolving the Festival to be organic and natural – to be self-organizing.[16]

It is possible to see Neville's Cultural Keyline design principles being introduced by Neville as a theme and having an influence on the decisions of this planning group. Note the implicit Cultural Keyline principles:

1. Enable and design contexts where resonant people self organize in mutual help

2. Have outside enablers work and network with the local people in the region

3. The local people have the say in meeting their own needs

4. Support the local people in networking – (Festival on a number of farms)

5. Local people get flow-on (share in profits)

6. The local action is self-organizing

Festival Five – The Aquarius Festival

The Aquarius Festival did take place in Nimbin between 12th to 23 May 1973 and 15,000 people did attend. It became the first of the large alternative festivals in Australia.

The Festival did make a profit and the local community decided that their share of the profits be used to create a municipal swimming pool. This was agreed to, and Ken Yeomans designed it using Keyline principles. The pool still functions well to this day. It is round and has a sand base over concrete. It very gently slopes in from the edges to become deep in the centre. The water flows up from below in the centre, and flows out at the edges. The sand stays in place. The young children enjoy the shallows. There is a lap swimming lne in the centre. It can be seen behind the Nimbin caravan park on Google maps. Tuntable Falls Commune was started from some of the Festival proceeds, and was designed on Keyline principles. That commune continues to this day.

Festival Six – ConFest

When Jim Cairns, Australia's Deputy Prime Minister under Gough Whitlam, his personal assistant Junie Morosi, David Ditchburn and others in the mid Seventies began preparing the first ConFest - short for 'conference-festival', Jim Cairns and his group chose to meet in the Church Hall next door to Neville's Community Mental Health Centre in Paddington.[17]

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[16] Self-organising systems are discussed later in this Chapter.
[17] Refer (Mangold 1993).

Neville and others had energized a small urban commune focused around the Paddington Community Mental Health Centre and the Bazaar. The Hall next to the Vestry had become a regular Sydney meeting place for people who had been the energizers of the Aquarius Festival.

Photo by Michael Mangold - used with permission. The hall (next to the vestry) where the ConFest planning meetings were held

Neville attended the ConFest planning meetings next door and contributed to the planning of the first ConFest - Cotter River, 1976. Ken Yeomans used Keyline principles to set up the water system at the Bredbo ConFest, Mt. Oak in 1977. Ideas from his father's book, 'The City Forest'[18] were used to lay out ConFest roads along ridgelines.

Walking workshop/conferences were held on Keyline. ConFests have been held since the Seventies. The Australian Down to Earth Network (ADTEN) was formed as an administrative body and ADTEN subgroups formed throughout Australia holding a number of ConFest inspired gatherings. ADTEN faded from history in the early 1980s. Ideas are evolving for re-energising ADTEN. Since the early Nineties five/seven day events have being held over both the New Year and Easter periods. They are typically on the Murray River, or one of its tributaries in the Victorian–New South Wales border region.

Following encouragement by Neville to become involved in ConFest, I am one of around ten people who select ConFest sites and energize the initial site layout and set up; a few days before ConFest, site volunteer numbers swell to around 100. I have surveyed over 70 potential sites. Since 1992, I have regularly attended ConFest and have been one providing enabling support to the workshop process since 1994. By 2012 I have survey over 80 sites for Festival use up the East Coast of Australia, 15 of them with Neville and two with Ken Yeomans.

Between 150 and 370 workshops and events are held each ConFest on a very wide range of topics relating to all aspects of the web of life consistent with Cultural Keyline. Also consistent with Cultural Keyline, the ConFest workshop process is totally self-organizing.

Neville attended the ConFest planning meetings next door and contributed to the planning of the first ConFest - Cotter River, 1976. Ken Yeomans used Keyline principles to set up the water system at the Bredbo ConFest, Mt. Oak in 1977. Ideas from his father's book, 'The City Forest'[19] were used to lay out ConFest roads along ridgelines.

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[18] Refer (Yeomans, N. 1965a, Vol. 12, p. 44; Yeomans, P. A. 1971b).
[19] Refer (Yeomans, N. 1965a, Vol. 12, p. 44; Yeomans, P. A. 1971b).

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Deputy prime minister Jim Cairns speaking at ConFest - photo from DTE archives; photo I took of ConFest workshop notice boards all prepared for ConFesters to arrive - December 2002; and villages at ConFest (photo from DTE archive)

With Neville's subtle orchestrating during the initial planning of the first ConFest, the site set-up process for this conference-festival after twenty seven years is still based upon the enabled and enabling self-organizing community and implicitly uses Keyline and Cultural Keyline features. Nature guides design and layout. A few volunteers with the way walk the site till it becomes familiar to them. The land 'tells' the set-up crew where things can be well placed. Natural barriers such as creek banks may mark the self-organizing edge of the car free camping area.

Surviving Well in a Dominant World Gatherings in NE NSW 1971-1973 – the Start of International Outreach

Surviving well in a dominant world gatherings were held in NE NSW during the years 1971-1973. Consistent with Fraser House being a 'balanced community', these gatherings were attended by equal numbers of:

- Aboriginal and non-aboriginal people
- Males and females
- Under controlled and over-controlled people

The gatherings were teed up in 1970 by Dr. Ned Iceton, a former Doctor with the Royal Australian Flying Doctor Service and a lecturer at the University of New England Extension Service. Iceton held the first gathering in 1970 with only Aboriginal males attending (as in Iceton's view, the colonial experience had been more destructive to the Aboriginal men). Neville attended the 1971, 1972, and 1973 gatherings. Consistent with Neville's earlier action research and Cultural Keyline, the 1971-1973 gatherings were theme based – using the theme 'Surviving Well in Relating to the Dominant Culture'. In keeping with Neville's interest in gender balance, both males and females attended.

During an interview I had with Iceton in Armidale[20] he described local Aboriginal young man Terry Widders' 1970-1973 role at the Gatherings as being quite crucial in these Gatherings. Widders knew the cultural nuances supporting the Aborigines' opening up during the first of these Human Relations Gatherings - a milieu that was strange and potentially very threatening for Aboriginal and Islander attendees at the outset. Terry started talking about the difficulties he had faced in surviving well and about his plans for his future. On hearing one of their own speaking in this forum, other Aboriginal people followed. Neville knew that while the social topography was diverse, this theme about 'surviving well' was a Keypoint touching the lives of *all* attendees – Aboriginal and non-aboriginal alike. It was a theme conducive to coherence. Soon attendees were following Keylines of discussion. Neville, Widders and Iceton all confirmed Neville's pivotal enabling role behind the scenes.

Sociologist Margaret-Ann Franklin[21] makes particular reference to Terry Widders' contributions to these Gatherings and their consequent ripple-through effects in the local Aboriginal community. She quotes Terry commenting on the Human Relations Gatherings:

> They were good for different people in different ways. It intensifies communication, that's what it does. It focuses you. You get down to the specifics of social and cultural communication rather than just, 'how's the weather?

Terry's comments aptly describe Big Group at Fraser House – relational exchange[22] is both social and intercultural. Additionally, all involved are personally affected in differing ways.

Franklin quotes Iceton's summary of outcomes:

> ……purposeful local group activity, and in which an evolving underpinning is to be provided by an updated and appropriate set of commonly accepted ideas (worked out together) about what are the right ideas and right kinds of behaviour towards each other and the world outside, and the right way to help each other stick to them after they are worked out.

This quote is resonant with Fraser House way and Aboriginal traditional sociomedicine for social cohesion.[23]

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[20] July, 1999.
[21] Refer (Franklin 1995, p. 59).
[22] Refer (Franklin 1995, p. 59).
[23] Refer (Cawte 1974; Cawte 2001).

Resonant with Fraser House, at times, the Human Relations Gathering operated at very intense though *ecologically tight* levels. As in Fraser House, Neville ensured that the context-specific *functional* aspects of behaviour were supported and that the context-specific non-functional bits were *not* supported. Both Neville[24] and Iceton[25] confirmed this. In sorting through big issues and the minutia like the Big Groups did at Fraser House, each Human Relations Gathering at end was deemed to be a great success.

A young Aboriginal woman sent Ned a copy of the diary she kept during the second Armidale Workshop. This diary was published with her permission in the next issue of the Human Relations Magazine - excerpts from her diary:

> I feel very mixed up, uneasy, frightened and I try to get myself out of this by staying in my room while the meeting is on, but I feel that it will only work in two ways, either (1) I will close up altogether, and go back to my old ways of joking my way through, or, (2) go and sit in and listen to the discussion and see how I feel when I have finished there. I decide to go back and sit down and listen to the rest speak.

The final comment in her diary:

> It was a good week for everyone I talked to, and the next one will be even better.

Further excerpts have been included in Appendix 33. Her diary is resonant with the diary of the Fraser House resident included in the back of the Clark and Yeomans' book on Fraser House.[26] There is the same emotional turmoil and confusion. She could make little sense of what was happening within her during that Gathering, though there is a strong sense as the diary proceeds that she is integrating many aspects of her being - corrective emotional experience rather than insight.

The Self Organising Rollout for Bourke

Three people from the Aboriginal communities around Bourke attended the Human Relations gatherings in Armidale in 1971 with Professor Max Kamien, a psychiatrist. In Kamien's book, 'The Dark People of Bourke - A study of Planned Social Change',[27] he refers to these Armidale and Grafton gatherings as 'a milestone' in renewal among the Aboriginal people from around Bourke, a remote town in New South Wales'.[28]

I spoke to Professor Kamien about his experience of attending the 1971 Armidale gathering and he had vivid experiences of the exchanges in the circle. I asked him if he knew Dr Neville Yeomans and he said that he had heard good things about Neville's work at Fraser House and that he would have been very interested to meet him. It turned out that Professor Kamien had *no* knowledge that Neville was not only at that gathering in Armidale, that he was also the behind the scenes enabler of process. While I was surprised to hear the Professors comment, at another level it fits with the subtle role that Neville played. Neville would engage Aboriginal Terry Widders as the group leader and Neville's subtle, not so subtle, highly provocative and timely interventions would have been *hidden in plain* view unless you had past experience of Fraser House community way. For Kamien, Neville would have been just one of a number of non-aboriginal males in the circle. Neville would have been totally immersed in observing and interacting with everything happening in the interactions among the Aboriginal and non Aboriginal people present in circle and during the breaks to ever have either a professional or non professional chat with another Psychiatrist in attendance. All of this is Neville's way. Neville was *very* mindful of how he used his time.

While returning to Bourke, one of the three Aboriginals who had attended the Armidale gathering had extensive conversations with members of different Aboriginal communities visited on the way. Upon returning to their own remote community out in Bourke, and on their own initiative, the three commenced in their own community similar human relations gatherings to what they had experienced in

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[24] July, 1999.
[25] July, 1999.
[26] Refer (Clark & Yeomans' 1969).
[27] Refer (Kamien 1978, p. 48, 49, 55, 57, 69-70, 77-78, 297, 324).
[28] Refer (Kamien and Australian Institute of Aboriginal Studies 1978, p. 48, 49).

Armidale. The Aboriginal person who had carried out the conversations in the communities on the way back to Bourke was the key enabler for the local Bourke action.[29] This is one example of the presence of nurturers in oppressed communities. It was also in part, an indicator of Neville's ability to pass on community healing ways such that others who have been traumatized may be ready, willing and able to enable gatherings and have the follow-through to organize and actually hold gatherings with local members of their community on an ongoing basis.

Local non-aboriginal teachers in Bourke had their *first* contact with adult Aboriginals (the parents of their students) when they attended these Bourke human relations groups.[30]

Further Rollout for Armidale

As a follow-on gathering, Terry Widders enabled two human relations workshops for Aboriginal youth in Armidale on the weekends 26-27 June 1970 and 10-11 July, 1971 – another example of a local nurturer self starting action. He reported on these in Issue No.1, July 1971 of the Newsletter.[31] An almost complete set of the Newsletter is held at the National Library in Canberra.[32] This newsletter contained reports of the Human Relations Gatherings as well as wellbeing related contributions from Indigenous and resonant people from all over Australia. The University of New England cut funding for the Aboriginal Human Relations Newsletter. This was when Connexion, a self-help Functional Matrix Network evolved by Neville and others around Sydney took over the editorial, printing and distributing role with Rick Johnstone playing a lead role (he was a mover in getting the Maralinga Atomic Test Royal Commission started which resulted in a major clean-up of Aboriginal traditional lands in South Australia). Neville took me to meet Rick in Sydney in the late 1980s as part of Neville's linking me into his networks.

During 14 - 22 May 1972 a third Human Relations Gathering was held in Armidale NSW. A group of thirty-four Aborigines from around Bourke journeyed to Armidale and twenty-one actively participated in that Gathering. The three from Bourke who attended the first gathering came to the second gathering. Neville, Widders and Iceton again enabled these gatherings.

Emergence of Wider Networks

After the Grafton workshop in 1973, Neville and terry enabled human relations gatherings of aborigines in **Alice Springs** and **Katherine** in the northern territory. Neville said[33] that the indigenous networks that were evolving through the Armidale, Grafton, Alice Springs and Katherine human relations gatherings and the associated aboriginal human relations newsletter were seminal in the evolving of the Laceweb. These networks continue to evolve.

Neville and Terry Widders[34] confirmed that networks formed through these four gatherings continue to this day. Many aboriginal and Torres Strait islander people who attended the human relations workshops are now playing key enabler roles within aboriginal and islander communities and have gone on to become key people in aboriginal and Torres Strait islander affairs. Eddie Mabo's attendance at the 1973 Grafton gathering is noted in Ned Iceton's file notes in his archives, and in the human relations newsletters. Eddie Mabo was the Torres Strait islander who energized the legal challenges relating to the invalidity of the notion Terra Nullis that led to the Mabo decision granting indigenous land rights in Australia. Eddie Mabo wrote a letter dated 2 march 1974 published in the march 1974 human relations newsletter about his attempts to get funding for an aboriginal run school in Townsville before current funding ran out.

As one example of follow-on from the human relations gatherings, Terry Widders continues to network through being on the UN indigenous working group. Neville said[35] that Terry Widders

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[29] Refer (Kamien and Australian Institute of Aboriginal Studies 1978, p. 48, 49).
[30] Refer (Kamien and Australian Institute of Aboriginal Studies 1978, p. 48, 49).
[31] Refer (Aboriginal Human Relations Newsletter Working Group 1971a).
[32] Refer (Aboriginal Human Relations Newsletter Working Group 1971b).
[33] Dec 1993, Dec 1994, July 1998.
[34] Aug 1999.
[35] Dec, 1993.

and himself were two of a very few people who had been granted observer status at meetings of the unrepresented nations and people organization (UNPO) based in the Hague.

Neville himself had returned to full time study at the University of NSW from 1975 working on his law degree, and when this was completed he shifted north. . Terry went on a study tour of China in the 1970's and later obtained a masters degree on Chinese and Japanese minorities and had teaching fellowships in both countries. In the late 1980's Terry and Neville went to china and had a meeting with three members of the central government on Chinese minorities.

From these 1971-1973 gatherings and their outreach, networks of indigenous healers and resonant others have been **spreading through the Asia Pacific Australasia Region** with links to other indigenous networks around the world.

In this timeline, the spirit of ConFest had already spread internationally five years before ConFest started.

By 2002 after writing of these networks, Dr Les Spencer was travelling to five countries through se Asia Oceania and finding and linking up with 49 networks and meeting 240 healers. This engaging was widened to 11 countries and 49 healers from these countries participated in a sharing gathering in the Philippines country side facilitated by Dr Spencer, a professor from the University of the Philippines and a principle of a Philippine institute. Four heads of country and a regional head of a UN agency also attended.

Fraser House as Precursor to ConFest,

People who were visitors or residents of Fraser House a residential unit in North Ryde Sydney were key folk that Dr Jim Cairns met in Paddington to plan the first ConFest.

So who were these Fraser House people? They had been transferred to Fraser House from NSW mental homes and prisons. When they arrived they had major psychological and behavioural problems and had a dysfunctional family friend network of five or less. After Fraser House had been going for around nine months residents were leaving to return to society within 12 weeks of arrival with functionality supported by a functional family friend network of between 50 and 70 people!

Neville was looking for the best people he could find to explore global futures and he reckoned that people with the backgrounds these people had were ideals as they had the mainstream system knocked out of them.

The following gives some flavour of Fraser House processes that had such dramatic results. It also briefly outlines psychiatrist Dr Neville Yeomans' (1928–2000) pioneering of psychiatric and social psychiatric approaches in Australia. Qualifying as a psychiatrist in the mid 1950s, Yeomans was the founding director of Fraser House, a psychiatric therapeutic community unit in North Ryde psychiatric hospital in Sydney, Australia. In the 1960s and 1970s Yeomans pioneered community psychiatry, psychiatric nursing, community mental health, suicide/crisis telephone services, psychosocial domiciliary care, small residential therapeutic communities and dispersed non-residential therapeutic communities, as well as professional and peer-led psychosocial self-help groups.

Photo - Neville and nurse at Fraser House in 1960 (Yeomans 1965a).

A forgotten pioneer

Today, few people inside Australia – and even fewer outside – may have heard of outback-born psychiatrist Neville Yeomans. In 1963, however in an article entitled 'the big seven secrets Australians were first to solve', the Sydney Sun newspaper[i] placed Yeomans in a select group of pioneers and innovators which included Sir John Eccles, winner of the 1963 Nobel prize in the physiology of medicine, and Sir Norman Greg, nominated for the Nobel prize in physiology and medicine in 1958.

In 1959, yeoman's founded Fraser House, a revolutionary therapeutic community, in the grounds of North Ryde psychiatric hospital on the Sydney north shore in Australia, which anthropologist Margaret Mead, co-founder (1948) and president (1956-57) of the world

federation of mental health[ii], called 'the most advanced unit she had visited anywhere in the world'[iii] and which was praised by therapeutic community pioneer Maxwell Jones[iv].

During his career in Fraser House Yeomans served on numerous national and international bodies[v], which included the committee of classification of psychiatric patterns of the National Health and Medical Research Council of Australia, the Departmental Conference of Clinicians Panel (of which he was chairman), and the National Foundation for the Research and Treatment of Alcoholism and Drug Dependency (of which he was founding director).

Though largely overlooked today, Neville Yeomans' pioneering work in Australia between 1959 and 1968 placed him then among the internationally recognised innovators of the day, and includes him now in the pantheon of therapeutic community pioneers, such as tom main and Maxwell Jones in the United Kingdom, and Harry Wilmer in the United States of America.[vi]

Evolving Non-drug Based Community PSychiatry at Fraser House

Yeomans took his first degree in biology in the early 1950s, became a psychiatrist in the mid 1950's, and in the early sixties completed further studies to become a sociologist and psychologist. He went on to become a barrister in the early seventies.

Yeomans recognized that in 1957, with considerable upheaval and questioning in the area of mental health in New South Wales and a royal commission being mooted into past practices, there was a small window of opportunity for innovation in the mental health area. Yeomans had the backing of the head of the department in setting up Fraser House as an experimental unit within the grounds of the North Ryde psychiatric hospital. That Australia's psychiatry profession was being questioned at the time is indicated in Robson's historical paper[vii] on Eric Cunningham Dax's pioneering of psychiatric change in the Australian state of Victoria around the same time. Hinting at the state of Australia's psychiatric system Robson described Dax as 'a focal point for the modernization of a decrepit psychiatric system'. Robson quotes Ellery's[viii] autobiography describing Dax coming to Australia 'to rectify the discrepancies and supply the deficiencies of half a century's inadequate administration of the state's lunacy department. Robson[ix] also quotes Russell Pargeter, a Tasmania psychiatrist who wrote of Dax as 'trying to reform the dreadful state of mental hospitals in Victoria at the time'.

As founding director, Yeomans had the Fraser House80-bed residential unit purposely built for him by the New South Wales health department during 1958-1959. Yeomans was aged thirty-one when he obtained the go-ahead from the health department to take in male patients at Fraser House in September 1959. The female ward opened in October 1960.

Yeomans core values included caring for and respecting others and their functional capacities. His values framed the unit's evolving milieu that supported dysfunctional people turning to functional living. Yeomans respected staff, patients, outpatients, and visitors' capacity to recognise and realise well being when they sense and experience it in their lives. He wanted to explore processes with others that would recognise and use people's capacities for contributing to their own return to health.

The Fraser House Social system was structured for staff and patient alike to be fully involved in evolving transformative processes in situ. Yeomans ensured that every aspect of Fraser House was contributing to returning residents and their social networks to functional living in society, and it achieved that aim. Within two years the maximum length of stay was reduced to 12 weeks. Residents could return up to three times by negotiation for further 12 weeks stays.

Yeomans was looking for someone else to research his lifework at the PhD level since the late 1960s.

Like Maxwell Jones[x] in the UK, Yeomans evolved Fraser House as a transitional community

and the unit's social system was designed to be tentative. Yeomans intentionally kept these structure and processes up for continual review, change and innovation. Sometimes a whole new set of rules and processes would be written and the old ones dropped. Everything was in constant change and flow – staff, patients, outpatients, processes, policies, and procedures.

Fraser house was a short-term residential unit addressing the social basis of mental illness and criminal behaviour. Fraser house intervention was sociologically oriented. It was based upon a social model of mental dis-ease and a social model of change to ease and well-being. Yeomans observed social dysfunction as a consistent predicative indicator of diagnosable psychopathology and criminal behaviour (he was at the time a government advisor on psychiatric diagnosis). This networked dysfunctionality among prospective patient networks was the focus of change at Fraser House. Consistent with this, before admittance was considered, a prospective Fraser House patient was required to attend Fraser House big and small groups twelve times along with members of his or her family/friend network (typically under six members), with all the network members attending groups signing in as outpatients.

Admittance was also dependent on the network members undertaking to continue attending Fraser House groups as outpatients throughout a patient's stay. During the 1960s, Fraser House had around 13,000 outpatient visits per annum. Fraser house patients arrived at Fraser House typically with a small (less than six) dysfunctional family friendship network and left in twelve weeks (the maximum stay) with a functional network of around seventy people, most of whom lived in the same locality as the patient. Fraser house processes ensured these expanded networks engaged in social networking and were being linked into other Fraser House based networks in an extended network of networks.

Sourcing patients and the Fraser House Milieu

Yeomans sustained Fraser House as a balanced community in a number of respects. Half the patients at any one time were from asylum back wards and half were from prisons. Half were male and half were female. Half were under-active and half were over-active. Half were under-controlled and half were over-controlled. Half were under-anxious and half were over-anxious. Having opposites sharing the same dorm was based on the principle that the presence of opposites creates a metaphorical normal position in the middle. Fraser house research showed that there was indeed a tendency towards the mean, with the under-controlled becoming more controlled, and less active, the over-controlled becoming less controlled and more active.

Yeomans was quoted as saying, 'we have a plan to transfer to the centre over a period of time all fifty *aborigines* who are now patients in NSW mental hospitals[xi].' this happened and apart from a few that needed full time care because of associated medical conditions, all of these people passed through Fraser House and returned to their respective communities.

Big and Small Group Process

Yeomans set up within Fraser House a very tight and ecological professional framework in which staff, patients and outpatients together could test the potency of community as therapy. Contexts rich in possibilities for re-socializing were repeated many times every weekday. Therapeutic communities in the UK and USA had periodic whole ward meetings with up to 80 patients and thirty staff present. In Fraser House, total community big groups (staff, patients and outpatients attending) were held for one hour twice a day on all weekdays, with up to 180 in attendance five days a week, year round. The following terms were used in referring to the whole community meeting – 'collective therapy', 'big group therapy', 'big meeting', 'big group', 'community meeting', and 'large group psychosocial therapy'.

A Fraser House Handbook[xii] refers to audience and crowd behaviour, especially contagion, being a central aspect of big group[xiii]. In Yeomans' paper, 'collective therapy – audience and crowd'[xiv] he wrote, 'the skilled use of collective forces is one of the paramount functions of the

socio-therapist and such skills are defined by the team as 'collective therapy'. In Yeomans' paper, 'sociotherapeutic attitudes to institutions' he wrote, 'collective therapy, both audience and crowd, utilizes social forces in the patients' primary group'.[xv] Yeomans engaged all involved in Fraser House (staff, patients and outpatients) in recognizing, understanding and utilizing these social forces.

A half hour break followed big group where staff reviewed the big group. After the half hour break, staff and attendees were split up into many small groups where group membership was based on a revolving set of sociological categories. The composition of small groups varied daily. All the small groups at any one time were based on the same category. The social categories were: age, age and sex, kinship, locality, married/single status, and social order (manual, clerical, or semi-professional/professional).

People in pathological social networks would be all together with everyone else in big group. However, because of the continual changing composition in small groups, the members of these pathological networks were regularly split up for the small group sessions. For the small groups based on locality, Sydney was divided into a number of regions. In most cases, groups of people came regularly on the same trains, buses and each other's cars so they all got to know each other. Patients and outpatients would attend the small groups allocated by locality for their region of normal domicile.

The unit's aim was to increase the patients' role-taking functionality and psychological comfort. Progressively, the patients and outpatients interaction with the unit's structure and process did create more functional roles and provided ample support for them to take on those roles. This role-taking functionality and psychological comfort supported their returning to functional life in their local community with an extended and functional family/friendship/workmate network. This meant that people who may have previously had a social network that was smaller than typical in society, ended up having one that was typically larger in terms of the number of people in the 'closely known and regularly interacting' part of their social network.

After a time at Fraser House these individual patient family/friendship networks would expand to have members with cross-links to other patient's networks, and with a continual changing unit population, with overlap in stays, these nested patient-networks became very extensive. As well, all these people had Fraser House experience in common, and a common set of mutual support skills.

Governance therapy – the Fraser House Committee process

Within Fraser House Yeomans pioneered psychiatric patient committees in Australia. He set up a process whereby patients, and their family-friendship networks as outpatients, were massively involved in meetings and committee work. Members of patients' family friendship networks were required to offer themselves for election to serve on committees. Fraser house patients and outpatients progressively took on responsibility for their own democratic self-governance. While other professionals in the UK had used patient committees, in Fraser House the committee process was extended such that patients and outpatients effectively became responsible for the total administration of Fraser House .

Yeomans spoke[xvi] of three levels of governance at Fraser House– local, regional, and global. Every patient along with his or her respective family-friendship network was engaged in his or her own local self-governance. The committee for locality-based transport called the outpatients, relatives and friends committee (one of the Fraser House committees) was engaged in 'regional' self-governance. The parliamentary-pilot committees, in association with the other sub-committees of the parliamentary committee were engaged in 'global' self-governance of the Fraser House 'global commons'. The committee structure was essentially bottom-up with committees reporting to the parliamentary committee to keep this wider committee of committees informed. This three-fold governance model involved everybody in a

cross linking network of governance. All were involved at their local level. All were involved at their regional level. And they were all linked into global governance level process as a serving committee person, or being engaged by, and by interfacing with the global governance (by for example being assessed by the patient-based patient assessment committee as discussed below).

This three level (local, regional, and global) governance at Fraser House is a micro-model of the 'local regional global self-governance' model that Yeomans detailed in his paper called 'on global reform'[xvii] setting out how community psychiatry may contribute towards societal transition to a more caring and humane world – epochal shift. Yeomans was not alone in this; other people in the therapeutic community in the uk evolved models for social reform[xviii]. However, Yeomans took the pioneering step of applying his model in systematic sustained and prolonged action research and making this action research very public and accessible.

Work as therapy

It was commonly acknowledged by my interviewees and within archival records that psychiatric patients and outpatients became the most skilled in the emerging new field of community psychiatry – even ahead of the Fraser House psychiatric staff whose prior education and training had not prepared them for the Fraser House evolving milieu. Patients who became experienced in community psychiatry were elected as members of the patient assessment committee. The archival material, especially the Fraser House handbook written by patients to train new staff[xix], and the research interviews all support the view that patients became highly skilled in carrying out their committee and other work. In a Fraser House staff handbook it was reported that patients were engaged in doing the following work:

> Perhaps the most immediate observation made by a nurse coming to work in this therapeutic community for the first time, is that the patients themselves have had a great deal of authority delegated to them. Indeed, in some matters they are virtually the sole authority. At first glance it will seem fantastic that patients assess and admit new patients; review progress and institute treatment procedures; make new rules and alter old ones; mete out discipline, etc.[xx]

Committees of patients prescribed community non-drug based treatment. At first this may sound a bizarre and dangerous notion. And yet all the reports in archival material and from interviews with the psychiatrist, psychologists - and a senior charge nurse said the same thing - the patients quickly emerged as the most skilful in community therapy. According to Yeomans and the ex-staff members Warwick Bruen, and Phil Chilmaid, none of the professional training of the unit's staff had in any way prepared them for engaging in community therapy. Patients had the advantage that they lived therapeutic community every day in the Fraser House milieu. They were immersed in it.

As an indication of the staff, patient and outpatient competence, they effectively self-organised and ran the unit for a number of weeks after Yeomans left for his nine month overseas trip in 1963 as there was no replacement psychiatrist (because of no replacement being found in time by the health department) and during these weeks things went smoothly in the unit.

Fraser house became the centre for training psychiatrists in community psychiatry[xxi], with the patients as the primary source of training. Three years after the unit started, the Australian and New Zealand College of Psychiatry co-opted Fraser House patients as trainers of trainee psychiatrists in the new area of community psychiatry (Yeomans, Dec, 1993,Jjuly 1998).

Linked to this patient/outpatient 'work' in Fraser House governance, assessment, and therapy was the use of 'work' as therapy. Progressively, patients with staff and support from other patients took on all staff roles. The principle was 'give the job to those who can't do it, with support so they learn to do it through experience'.

To provide refreshments during the break between big and small groups the patients sought and got permission from the North Ryde hospital director to set up, own and operate their own canteen. As another example of work as therapy, Fraser House patients tendered for a public contract to build an outdoor bowling green in the grounds of Fraser House. They won the tender and built the bowling green. It is still functional to this day. Work as therapy was also evolving in the UK therapeutic community movement[xxii].

Fraser house pioneered home visits and domiciliary care by psychiatric nurses and patients. A Fraser House monograph reports that follow-up groups to homes became routine in 1962[xxiii].

Willing people give their time to help the centre . . . it will soon have its own bowling green.

Photo two - patients building the Fraser House
bowling green in the sixties
With a dormitory in the background
(a photo from the Sydney morning herald, 11 April 1962)

Patients, who had substantially changed to being psychosocially functional, and had been assessed as being proficient as co-therapists, and were anticipating leaving the hospital themselves, would call on ex-patients and their families and friends to assist and resolve difficulties[xxiv]. Fraser house, patients were helping ex-patients settle back into the community before they became ex-patients themselves. Patient members of the domiciliary care committee started to go on suicide crisis calls into the community often late at night[xxv].

This community-based suicide support's precursor was Fraser House's 'specialling' process. Fraser house adopted the process of having patients and staff constantly around potential suiciders as a support and crisis intervention group so that suicidal people were never left alone. This was termed 'specialling'. Any person who was in a heightened emotional state, disturbed or suicidal would be immediately 'specialled'. Patients would be co-opted as therapeutic enablers (supporting others to be able) and patients could and did take on the role of being caring support for other patients, especially those in danger of self-harm. Processes were set up such that a cooperating team of patients, with or without staff, would take on the responsibility of providing twenty-four hour support to other patients at risk of suiciding, and in the process this support team would gain response ability. This meant that two patients, or a patient and a staff member, would continually stay awake with that person around the clock (and be replaced by another shift if necessary) until, on the say of a group, the 'specialled' status was removed.

Fraser house's community crisis support service was the precursor to today's crisis telephone line services. The patients used the canteen's profits to purchase and run a little red van that the patients used for domiciliary care and suicide crisis calls. A group of patients would often go, without staff, on these domiciliary visits. Yeomans wrote that these patients involved in domiciliary care and crisis support were very skilled[xxvi]. Participating in domiciliary care was

not time based - 'so many months prior to leaving' - rather 'psychosocial health and competency' based. After a time it was decided to keep activity records[xxvii].

Fraser house's transforming of the dysfunctional people at the margin of the dominant society was in the context of Yeomans sensing that these people were the very best people to explore how to reconstitute societies and evolve humane caring global futures[xxviii]. Everything Yeomans did in and following Fraser House was designed to fit with everything else naturally - what Yeomans called 'the survival of the fitting'. Everything complemented and supported other aspects. Things that did not work were fine-tuned or discarded. Issues that arose in one context were resolved, or passed on to other contexts. In Fraser House, what worked (as well as problematic aspects) was discussed with everyone in big group. Issues not resolved in big group were passed on to small groups and vice versa. Issues within committees were resolved, or passed on to the parliamentary committee. The pilot committee reviewed issues within the parliamentary committee. Change to functionality within three months was expected. Every aspect of Fraser House was contributing to functionality. This pervasive inter-connected weaving of everything with everything and connecting all of this to functionally living together contributed to Margaret Mead describing Fraser House as the most complete and most total therapeutic community she had ever seen, and why Maxwell Jones said that evolution was inevitable (1969).

Yeomans set up Fraser House as a research institute and involved the staff, patients and outpatients in the continually studying the unit from within. Yeomans also set up an external research team focusing on Fraser House that was headed up by Dr Alfred Clark, a psychologist from university of NSW. Additionally, Yeomans set up the psychiatric research study group that met on the grounds of Fraser House. To this group Yeomans attracted professionals from many disciplines. Any ideas presented at the meetings of that group that had any relevance for Fraser House were immediately implemented within the unit.

Yeomans maintained a very public profile for himself and Fraser House and regularly gave public addresses about Fraser House and wrote many press releases. Yeomans had academics and the media attend groups at the unit and opened up his work and the unit to public gaze and scrutiny allowing the day-to-day big group and small groups to be 'data' on public display. People from religious, business, academic, non-government and government organizations including the federal government foreign affairs department attended Fraser House groups. Requests to attend were typically granted and Fraser House became a major centre for learning group skills. Patients and outpatients taking on functional roles during the unit's big and small groups were on public display to these professional and lay visitors. Yeomans left others to draw their own theoretical perspectives about what was happening.

Yeomans was immensely confident born of his experience of the unit's functioning. When asked about 'miracles' at Fraser House [xxix] Yeomans replied:

> Of course it was miraculous. We were the best in the planet, and we all believed this, so we would acknowledge our failings, as we were streets ahead of everyone else. I was accused of being an impossible optimist. I sense i was more of a fatalistic optimist. I was context driven - if i go to 'creative context' then 'everything is creative' - it worked like that. As for the miraculous - well that was a calm night. Peaceful. Remember we were filled with the very bad and the very mad - the under controlled and the over controlled.

The Take-off Point for the Next Cultural Synthesis

In October 1998 I found Neville's paper,[36] 'Mental Health and Social Change' in his Mitchell Library archives. It is a scribbled half page note and a hand sketched diagram written back in 1971. It discusses the nature of transitions to a new epoch[37]. It revealed that Neville had specifically chosen Far North Queensland because of his analysis of its strategic locality on the globe as a place to start towards a global transition. Still, I did not take this seriously and immediately turned the page to the next item. I sensed that it was more to do with being 'away from mainstream'. I did not realize at the time that this was a crucial document briefly specifying Neville's core epochal framework. In this 'Mental Health and Social Change' file-note Neville clearly specifies epochal transitions. (I even missed the significance and evocativeness of the title 'Mental Health and Social Change'. What for Neville was the link between 'mental health' and 'social change'?) This is an example of how my pre-judging mind limited my sensing.

Neville wrote[38] the following on epochal change in that file note:

> The take off point for the next cultural synthesis, (ed. point D in Diagram 1 below) typically occurs in a marginal culture. Such a culture suffers dedifferentiation of its loyalty and value system to the previous civilization. *It* develops a relatively anarchical value orientation system. *Its* social institutions dedifferentiate and power slips away from them. This power moves into lower level, newer, smaller and more radical systems within the society.

> Uncertainty increases and with it rumour. Also an epidemic of experimental organizations develop. Many die away but those most functionally attuned to future trends survive and grow.

Diagram 1 Illustrates the Growth Curve of Any System

1   Growth
2   Stability
D₁   Absolute Decline
D₂   Relative Decline

Diagram 1. Neville's Diagram of the Growth Curve of any System

Neville is talking about social institutions in a marginal culture during a declining epoch having a common withdrawal of loyalty to the old system. Neville described the 1960s political and economic life worlds as *already* being dinosaurs if you take a 250 year perspective.

With the words, 'those most functionally attuned to future trends survive and grow', Neville was hinting at his own aspirations. By 1971, Neville had been already helped evolve many gatherings, festivals, celebrations, foundations, mutual help groups, study groups and self help groups. In all of this Neville was action researching his words from the 'Mental Health and Social Change' paper:

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[36] Refer (Yeomans, N. 1971a; Yeomans, N. 1971c).
[37] Like the change from Feudal England to Industrial England
[38] Refer (Yeomans, N. 1971a; Yeomans, N. 1971c).

Also an epidemic of experimental organizations develop. Many die away but *those most functionally attuned* to future trends survive and grow.
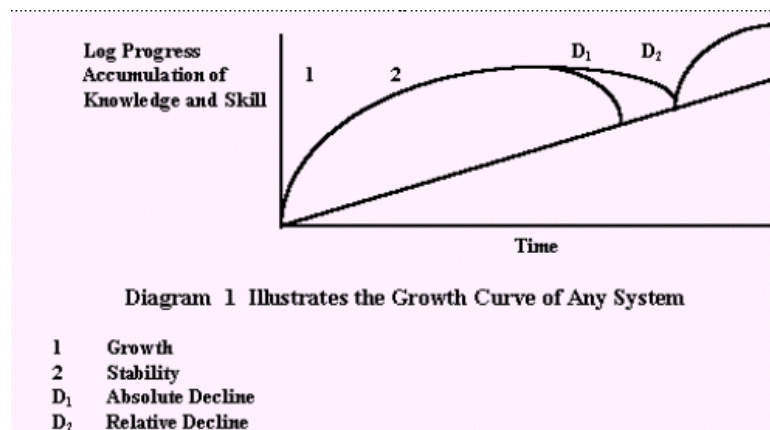
Absolute decline D_1 (above Diagram) in connecting and attuning to the current system occurs among the people at the margins of the current system. The common term in the Sixties in Australia was 'dropouts'. The mainstream people in the current system continue for some time in relative decline D_2 in their relating to the current system as the wider system goes into decline.

Thomas Kuhn[39] in writing of paradigm shift makes the point that some people hold to the old paradigm to their dying day, while others adopt the new paradigm; this is the overlap between the D_1 and D_2 curves in Neville's diagram.

Neville uses the term 'accumulation of knowledge and skill' as the macro sense we have of the epoch. When this macro sense goes into levelling out and into decline, then things do not make so much sense any more, or life makes no sense. The old norms no longer apply. People feel normlessness.

In the same document[40] Neville went on to talk about the strategic significance firstly, of Australia's psychosocial and geopolitical locality, and secondly, of Far North Queensland as a place on the margin to explore global transitions:

> Australia exemplifies many of these widespread change phenomena. It is in a geographically and historically unique marginal position. Geographically Asian, it is historically Western. Its history is also of a peripheral lesser status. Initially a convict settlement, it still remains at a great distance from the core of Western Civilization. Culturally it is often considered equivalent to being the peasants of the West. It is considered to have no real culture, a marked inferiority complex, and little clear identity. It can thus be considered equally unimportant to both East and West and having little to contribute.

> BUT - it is also the only continent not at war with itself. It is one of the most affluent nations on earth. Situated at the junction of the great civilizations of East and West it can borrow the best of both. Of all nations it has the least to lose and most to gain by creating a new synthesis.

Given all of the aspects outlined above, for Neville, the Australia top-end was the most strategically significant place in the whole world to locate his epochal action research. Neville saw the best place to start was amongst the most oppressed and marginalized Indigenous people. The East Asia Australasia Pacific region contains around 75% of the global 'Indigenous' population (approx. 180 of 250 million). In the same vein, it contains 75% of the world's 'Indigenous' peoples.[41] Neville wanted the Australia Far North as an informal linking place for evolving Indigenous networks throughout the East Asia Oceania Australasia Region.

In December 1993, Neville told me to remind him to get me a paper that he had written back in 1974 called, 'On Global Reform – International Normative Model Areas'. Neville later told me he could not locate the document. It was not until July 2000 (two months after Neville's death) that I found this 'On Global Reform' paper.[42] This is one of, if not the most significant of the papers Neville wrote. Once I read the On Global Reform paper I suddenly knew of the strategic significance - way beyond just minimizing interference from mainstream - of the Mental Health and Social Change paper mentioned above (the one that I had spotted in the archives in October 1998). On Global Reform is discussed in Chapter Twelve.

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[39] Refer Kuhn, T. S. (1962).
[40] Refer (1971a, 1971c).
[41] Refer (Widders 1993).
[42] Refer (Yeomans, 1974).

The Biography details how the essence of INMA (International Normative Model Area) specified in Neville's poem[43] of the same name[44] was woven into Fraser House as well as into the many Fraser House outreaches leading up to the evolving of the Laceweb social movement. Chapter Twelve describes how Neville's creation of an INMA in the Atherton Tablelands and another in the Darwin Top End were fundamental in evolving the Laceweb.

A NEW CULTURAL SYNTHESIS

Neville's view[45] was that culture was 'how we live together'. Science, technology, economics and politics all take place in the context of how we live together in our places. Neville set out to action research fostering new local, regional and global ways of living, playing and sharing our artistry together (cultures and inter-cultures) towards new cultures, new cultural syntheses and a new global intercultural synthesis. The processes he explored were guided by humane caring respecting values, and his action research involving dysfunctional people on the margins embodied these values. Neville's view[46] was that new directions and uses of science, technology, economics and politics would evolve, guided by these values enacted in everyday life together. The next segment introduces the Laceweb.

WEBS AND LACEWEBS

One summer morning in December 1993 in Yungaburra in Far North Queensland, Neville and I were discussing the networking he was linked into, and it seemed that the movement had, as far as Neville knew, no name. Neville knew the potency of symbols, icons and logos and said these were not used in the movement, and he did not think them in any way appropriate at the present. Neville talked about naming the movement. Within seconds he came up with 'Laceweb'. This name was, in Neville's terms, 'an isomorphic metaphor' – something of similar form and resonance to the social movement that was evolving.

The name was from a natural outback Australian phenomenon that Neville had personally experienced. Some years previously Neville had been travelling alone in outback Queensland. When he awoke in the morning and looked out of his tent, the low gorse bush (about fifty centimetres high) appeared to be covered in snow as far as the eye could see. What had happened was that during the night, millions of tiny spiders had floated in on thin webs, drifting in the slightly moving air. The continuous, immense web the spiders had spun overnight stretched to the horizon in all directions. For Neville it had a very Yin – very feminine energy reminiscent of lace, and hence 'Laceweb'.

Neville's dreaming was of an entirely new form of social movement - an informal Laceweb of healers from among the most downtrodden and most disadvantaged marginal people of the world. What follows is from my file note about how Neville described the desert web and the Laceweb as being of similar form:[47]

> 'The Laceweb is the manifestation of a massive local co-operative endeavour. Not carved in stone, rather – it is soft, light, and pliably fitting the locale and made by locals to suit their needs. Like the spider web, the Laceweb would appear out of nowhere. When you discover it, it would already have surrounded you. It is exquisitely beautiful and lovely. When you have eyes that see it, the play of reflectant light upon it in the morning sunlight is extra-ordinary. It attracts and stores the dew in little beads. Like the desert web, the Laceweb extends way beyond the horizon. It is suspended in space with links to shifting things - no solid foundations here. It has no centre and no part is 'in charge', and in that sense, no aspect is higher or lower than any other. It is not what it first seems. It is at the

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[43] This poem is included at the commencement of this research.
[44] Refer (Yeomans 2000a).
[45] Dec, 1993; July, 1998, Oct, 1998.
[46] Dec, 1993; July, 1998, Oct, 1998.
[47] December, 1993.

same time riddled with holes, whole and holy. It is merged within the surrounding ecosystem and lays low. In one sense it is delicate - in another it is resilient. Bits may be easily damaged. However, to remove it all would be well nigh impossible.

It is formed through covalent bonding between its formers and within its form. It is an attractant. Local action may repair local damage. It is very functional. It is what the locals need. And it does help sustain them.'

Neville and I explored the derivation of 'vale', 'valence', and 'valency' - from the Latin imperative – to be well, to be strong. 'Co-valence' is to be strongly bonded together in mutual attraction. After the foregoing spontaneously poetic expression, Neville told me[48] that the desert web was the perfect metaphor for this Laceweb movement.

The following segment explores processes used to evolve social networks in everyday life and the effects of inviting networks of people to gatherings and festivals like ConFest.

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[48] December, 1993.

Evolving Transforming Networks

An important aspect of Neville's outreach was looking for people who are naturally good at nurturing others. Neville called these folk, natural nurturers. The following outlines ways of evolving networks of natural nurturers. Examples of Natural Nurturers:

Example One

Being hardly noticed in the background quietly nurturing and supporting others in everyday moments

Example Two

From a felt desire to have play friends for her young child, this natural nurture finds another self starter and together they evolve:

o   A parents' mutual support group
o   A Steiner influenced child play group
o   A craft circle of parents making soft toys from felt for aiding storytelling
o   A cooperative that makes and sells felt-based soft toys for storytelling and other whimsical play items with an associated workshop space and child play area

Example Three

Acting as a nodal link person receiving news of what's working well from many rumour lines and networks, and passing these on into other rumour lines to use and adapt if they want to

Example Four

Experiencing some healing ways and stories and immediately gathering a group of her friends to share these experiences and linking them to the person who shared the experiences

Example Five

Upon linking with a stressed couple who are experiencing challenges beyond this nurturer's abilities, supporting this couple and linking them to another natural nurturer who has the abilities and desire to be a resource as well as linking them into a network of support people

Example Six

A quiet and shy mother who has found after many trials and errors a shrimps and greens combination that has her child well nourished where all the other mothers in the village have malnourished children

Example Seven

A person who regularly links with and supports people at the local little farmers market

Fostering Emergence of Natural Nurturer Networks in the Social Life World

Finding natural nurturers (NNs); encouraging them to share some of their stories, some of the things they have initiated that worked and sharing some of their ways

Connecting them with their own life experience, capacity and way. Some NNs have a little sense of the value of themselves and what they do. Confirming their value, their contributing and their potential for good

Evolving possibilities for NNs to meet and talk and form friendships with other NNs

Introducing NNs in everyday places, especially where people gather; particularly where people gather regularly. Examples are local markets, coffee shops, and libraries

Inviting NNs to small gatherings, parties, and celebrations

Using Festivals as opportunity to link NNs, link NNs to networks, and link NN Networks

Evolving Natural Nurturer Networks

The black disk symbol (Sociogram 1) is used to depict a local wellbeing nurturer.

Sociogram 1

These nurturers are living among other locals depicted as in sociogram 2.

Sociogram 2

The crosshatched disk symbol (Sociogram 3) is used to depict a non-local Laceweb enabler. Enablers, as their name implies, enable others to help themselves to be more able - towards wellbeing. Enablers may share micro-experiences of healing ways and ways that heal towards peace (what Neville termed 'peacehealing').

Neville defined 'micro-experiences' as personally sensing some behaviour and noticing the resultant transforming change in our body - such that we have embodied understanding of new ways of behaving and responding and change towards wellness.[49] Learning is typically by personally experiencing using the healing way on self and others and noticing difference that makes a difference.

Sociogram 3

The darker crosshatched disk symbol (Sociogram.4) is used to depict a local Laceweb enabler.

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[49] Refer references to Feldenkrais in 'By the Way' (Spencer, 2012).

Sociogram 4

Typically, *co-learning* takes place. That is, as a person shares healing ways for others to experience and embody, the sharer *also* receives insights and understandings back from these recipients; hence, lines in the sociograms represent a *two-way flow* of healing sharings. Typically what flows between people are rumours – rumours of micro-experiences and actions that work. Typically the 'author' of the rumour is not disclosed. It does not matter. At times it does matter that the 'authour' is not disclosed – in contexts where healers are harassed or worse.

Recall that Neville associated increases in uncertainty and rumour as a feature of cultures in decline, with innovation emerging at the edges of the old system.[50]

The next set of six sociograms (5a to 5f) depicts the startup of the network.

Sociogram 5a

The dark line between two locals in Sociogram 5a represents a *two-way* flow of healing sharings and that these sharings have been adapted to local healing ways. That is, non-local enablers may share with locals many of the micro-experiences that they have received from other places and cultures. The local(s) may *adapt* these micro-experiences to the local healing ways. They may then pass these 'localized' healings on to other locals.

Sociogram 5b depicts an enabler sharing healing ways with three locals. In this example, let's assume *different* micro-experiences are passed on to each of the three locals.
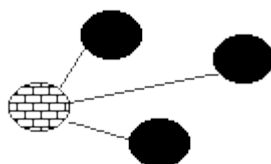
Sociogram 5b

Let us say the three locals in Figure 5b each receive 3 healing ways from the enabler. They then adapt them to local healing ways. Figure 5c depicts these three locals then passing these micro-experiences on to each other.

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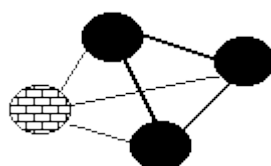
[50] Refer (Yeomans, N. 1971c).

In this example (5c), each local receives six healing ways via other locals - that is, three from each of the other two locals. They each receive three healing ways directly from the enabler. That is, they are receiving *more from locals* than from the enabler. Of course, each of the ways in this example was originally passed on by the enabler.

This process means that locals are receiving twice as much from other locals and these sharings are adapted to local way. Locals become the *primary* source for shared ways. The enabler is in the background.

The sharing of micro-experiences among locals - a summary

- Locals adapt micro-experiences to local nurturing ways
- Locals pass on their new skills to each other
- In this way locals become a resource to each other
- No local becomes a 'font of all wisdom'
- Locals may begin to take on the enabler role
- The enabler is not seen as the 'font of all wisdom' either
- As the local healing network strengthens, the enabler becomes even more invisible

Figure 5d depicts one of the three locals linking and sharing with two other locals.
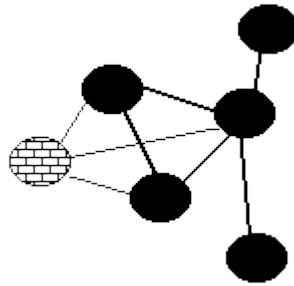
Sociogram 5d

The sharing of healing ways may have some or all of the following features:

- Takes place as people go about their everyday life
- No one is 'in charge', though everyone has a say
- Shared accountability for unfolding action
- Global multidirectional communicating and co-learning
- Sharing micro-experiences and the healing/nurturing role
- Enacting of local wisdoms about 'what works'
- What 'fits' may be repeated, shared and consensually validated
- Healing actions resonant with traditional indigenous ways
- The use of organic processes - the survival of the fitting
- Knowing includes the ever tentative unfolding
- Organic roles - orchestrating, enabling and the like

Sociograms 5e and 5f depict the progressive building up of a chain of linked people with sharings going back and forward along the chain.
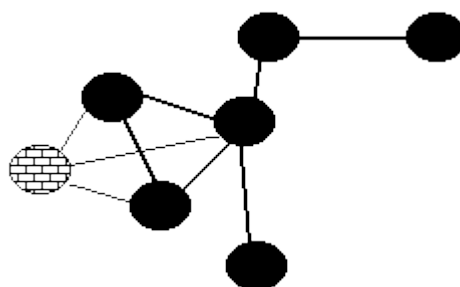
Sociogram 5e
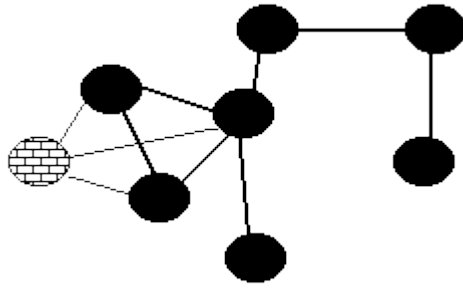
Sociogram 5f

Sociogram 6 depicts a further link. The enabler is now interacting with three locals and one of these three has links to a chain of four, and one other link. Experiences passed from the enabler may flow through this network system.
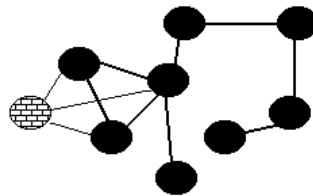
Sociogram 6

In Sociograms 7 and 8 the local who commenced the chain makes links firstly with the second, and then the fourth person in the chain. This may have the effect of enriching the speed, flow and feedback of healing ways micro-experiences. In Sociogram 8 a link has also been made between one of the original three locals and the new local not in the chain. The healing network is beginning to expand in mutual support.
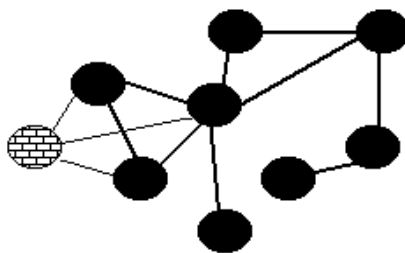
Sociogram 7
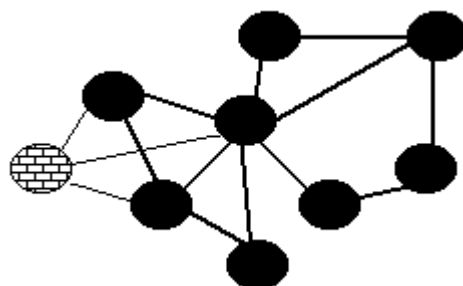
Sociogram 8

Further links have been made in Sociogram 9 so that now, the local that started the chain is directly linked to every member of the chain. The chain is also linked into the original three via the other new member. Notice that the enabler's links to the three continue with the lighter links signifying that the micro-experiences the enabler is sharing originate outside the local culture. The enabler is in a two-way co-mentoring/co-learning flow and is receiving feedback from the three locals about how the healing ways they are receiving from the enabler are being adapted locally.
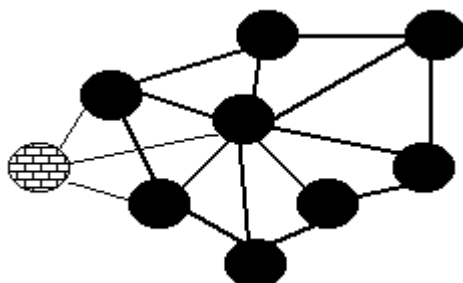
Sociogram 9
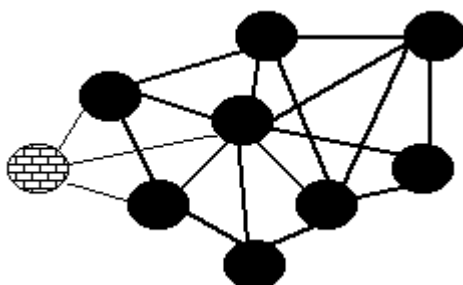
Sociogram 10

In Sociogram 10, the fourth person in the chain has linked with the first and second person in the chain.

These further links may have the potential to:

- increase and strengthen the diversity in healing ways in use as people share their differing experience
- increase the intrinsic bonding within the network
- increase the availability of potential support
- increase the store of micro-experience in the network and relational communicating about embodied experience
- increase the potential for self-organizing in the network
- increase the potential for emergence in the network
- increase the embodied unconscious use of Cultural Keyline

In Sociogram 11 the local natural nurturer who has been evolving the network is depicted as evolving into a local enabler.

This enabler role may emerge over time in any one in the network. Further linking have been made. The expanding network has potential for both unifying experience and enrichment through diversity.
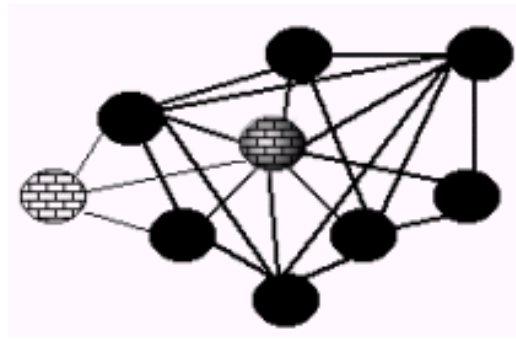
Sociogram 11

Now the 'web' like structure of the linking is emerging.

When Neville got started in each of Mackay, Townsville, Cairns, Atherton Tablelands, and around Darwin, Neville was the one initiating almost all of the linking. He said that this was a very slow process. In sociograms 6 to 11, the enabler has only made links with the original three locals. It may be that further links are made between the enabler and others in the network. It is not however necessary. In some contexts the links between locals may increase ahead of the links between locals and non-local enablers.

It will be noted that by Sociogram 11, the outside enabler may have become a relatively invisible figure. I am told by my overseas links that this is the experience in East Asia and Oceania contexts. The non-local enabler may continue to share micro-experiences with the original locals. By now most of the healing ways adapted to local context may be received from locals.

In the contexts that Neville energized in the Australian Far North, most of the natural nurturers had a close connexion to Neville.

Healing micro-experiences may be combined and adapted as appropriate to people, place and context.

Over 30 years of experience has demonstrated that:

- these processes may be self-enriching
- people may be intuitively innovative
- micro-experiences may be readily and easily passed between cultures and adjusted and be adapted to local context

To go back in time, while the local network depicted in the preceding series of sociograms has been emerging, the enabler may have been enabling, supporting, mentoring/co-mentoring and linking with one or more other enablers who are in turn linking with other locals not known to the local network mentioned above.

Sociogram 12 depicts such a linking. While this second enabler is also linking with three locals, it may be any small number. Typically, these linkings start out small.
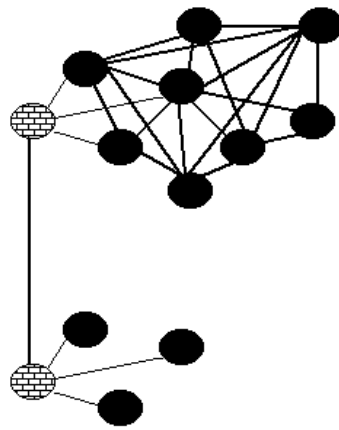
Sociogram 12

Sociograms 12 to 17 depict the evolving of this second network. The sequence may differ, though many of the characteristics of the first network emerge. Linked chains of people may emerge. Further linking strengthens the number of people available to each other for mutual sharing and support.
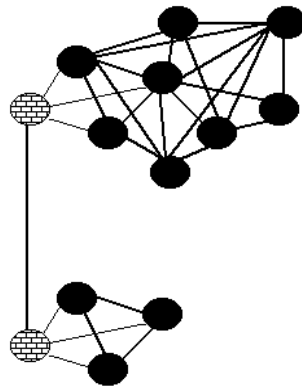
Sociogram 13
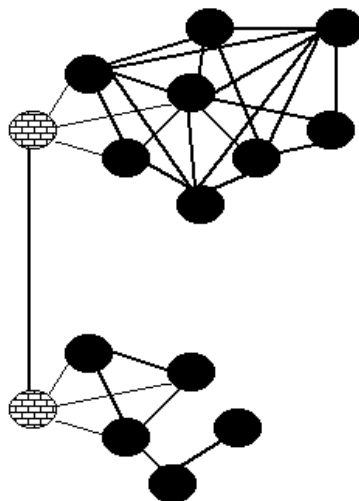
Sociogram 14
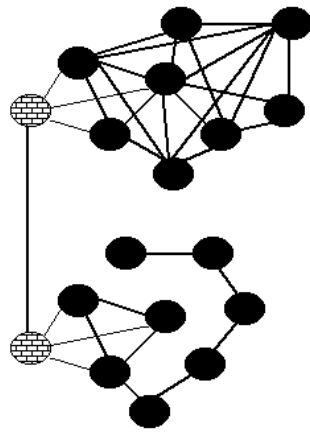
Sociogram 15
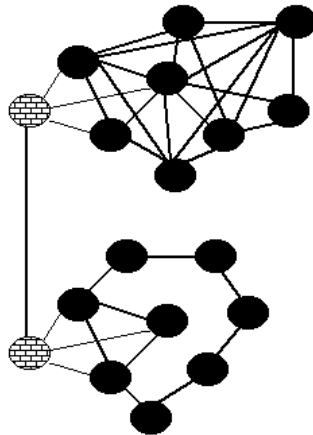
Sociogram 16
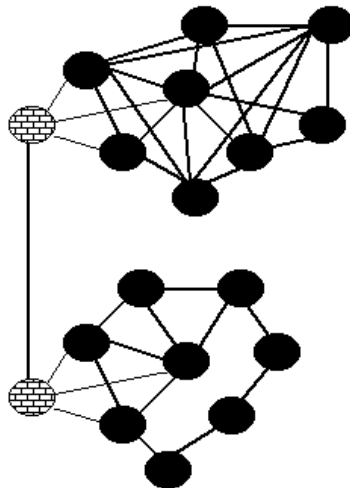
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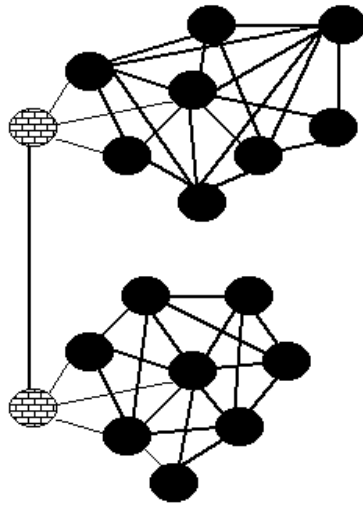
Sociogram 18

Sociogram 19 depicts later links being made between the two local networks and the local enabler in the first network links the two local networks. As these links are extended, the two networks may merge to be one expanded network.
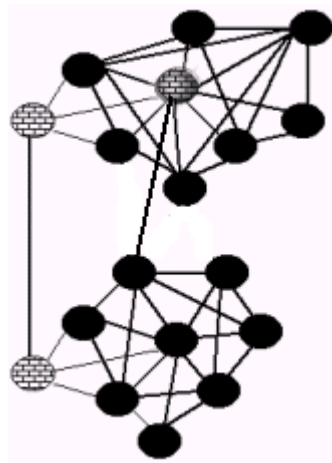
Sociogram 19

There is always the possibility that local healers may position themselves such that they generate links to other local healers without linking the locals to each other. In this way any local doing this may become the one all the others rely on.

Sociogram 20 shows the original network of eight locals and underneath, another eight locals where seven locals only have one link and that link is with the local in the centre. There are differences in the structure and dynamic between the original network and this later form of linking - what has been described as integrated and dispersed networks.[51]

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[51] Refer (Cutler 1984, p. 253-266).
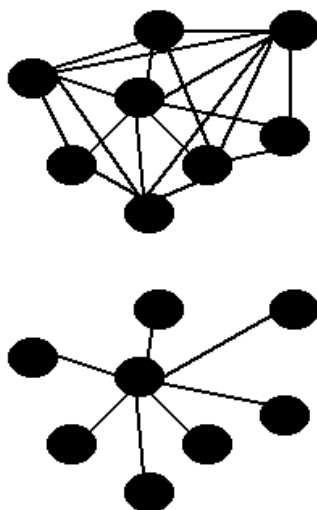
Sociogram 20 - Integrated network (above) Dispersed network (below)

This second pattern (the dispersed network with a nodal person in the middle linking rumour lines is prevalent throughout the Laceweb in SE Asia where the safety and integrity of the natural nurturers is under threat. This is discussed later. The August 2004 gathering in the Philippines countryside shifted the network from dispersed to integrated. These integrated network members are themselves typically nodal people in one or more different dispersed networks.

Experience has shown that the integrated network with the multiple cross linkings has many advantages such as:

- Members have multiple people to call on for support
- The flow of information tends to be fast and rich
- The diversity enriches the micro-experiences being shared
- It is possible to get cross-checks on others' outcomes
- Folk may receive rumours of how ways have been adjusted and adapted in differing contexts

Inma Networks in the Atherton Tablelands in the Queensland region tend to take this form.

A separate paper has been prepared detailing the fifty year rollout of networks, gatherings and festivals in the Atherton Tablelands Region.

LINKING THE NETWORK INTO THE WIDER LOCAL COMMUNITY

So far I have only depicted the links between enablers (non-local and local) and local healers and nurturers. Typically, these local natural nurturers are regularly being approached by local family, friends, and others for nurturing. As well, nurturers tend, as a matter of course, to reach out to support others as they go about everyday life. Sociogram 21 depicts three other locals (shown as the striated circles) that have links with one of the healers. Typically, each of the healers has a number of locals that seek out their support from time to time. As healers pass on healing ways to locals that enable them to help themselves, often these other locals emerge as healers and start to merge with the wider healing network.
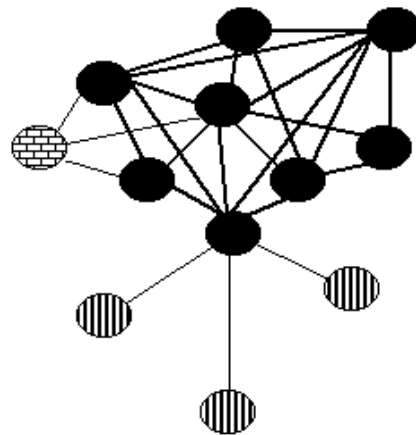
Sociogram 21

THE ENABLING NETWORK

Enablers are also part of an enabling network. Sociogram 22 depicts the original enabler's links to the Laceweb enabler network.
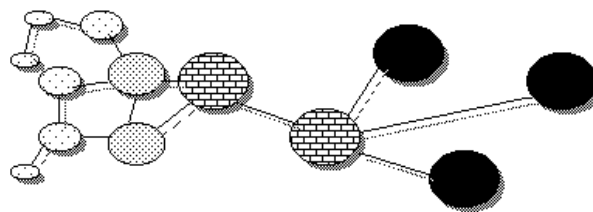
Sociogram 22

After a time, the network may start to link more widely into the wider local community and extend through a number of surrounding villages (settlements/towns) with links to more distant places. The healing network starts to enable self-healing among the local communities. More and more people discover that they can change their wellbeing as depicted in Sociogram 23. Nurturers begin to identify other nurturers living in their area with whom they have not yet established links.
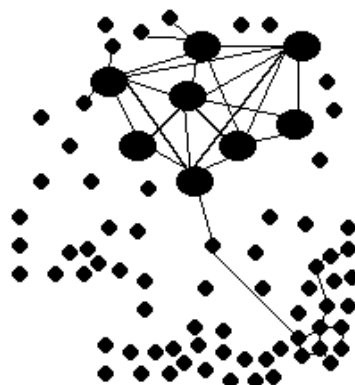
Sociogram 23

After a time, whole villages (settlements/towns) may enter cultural healing action as depicted in Sociogram 24. The triangular symbol represents a dwelling and the three rings of dwellings depict three villages located in reasonable close walking distance from each other.
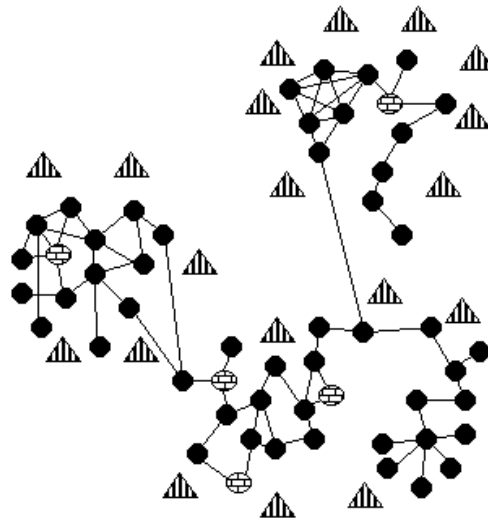
Sociogram 24

Note the differing patterns of transfer depicted in Sociogram 24.

At the top right:

- an integrated support network
- an isolated link
- a dispersed chain linking 5 people

At bottom right:

- one nodal person is a source for five separate others in a dispersed network

After a time, locals may evolve as enablers and so further assist in the spreading of cultural healing action.

At other times there may be campout festivals, celebrations, and gatherings of enablers, nurturers and other locals from a number of villages (settlements/towns). These may last for days with diverse and spontaneous cultural healing action occurring.

An example of this was the Small Island Coastal and Estuarine People Gathering Celebration on the Atherton Tablelands in Queensland Australia in June 1994.[52]

Sociogram 25 below depicts the network shown in Sociogram 24 after they have gathered together in a healing festival (what Neville[53] called a HealFest).

Typically such gatherings create opportunities for a sudden large increase in linking. You may note that the people in the lower right of Sociogram 25 who had relied on the central person, have now met up with each other and formed into a mutually supporting net. This network has linked with the enabler to their left and into that little network. The network on the upper left has also made further linkings and one salient person has made *many* linkings throughout the other networks. All of this linking may hold forth promise for further enriching. Just as the nature of the system covalent bonding at the molecular level determines system properties such as transparency, malleability, conductance, brittleness and strength, so the nature of bonding links determine healing network characteristics (refer Neville's poetic desert web metaphor mentioned earlier).

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[52] Refer (Roberts and Widders 1994).
[53] Dec, 1993.
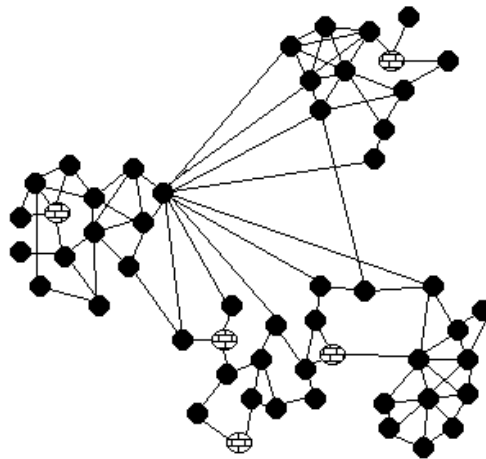
Sociogram 25

All of the foregoing depicts the forms of networks Neville was evolving in the Australia Top End.

Through SE Asia, sometimes an intercultural enabler may set up links with healers who do not want information about themselves, their links, or their Laceweb involvement known to anyone else. Where torture is used for social control, healing the tortured is deemed by the torturers as a subversive activity. Consequently, throughout parts of the Region, Laceweb linking operates on a 'need-to-know' basis.

Neville never revealed his overseas links to me as I had no need to know. Many of the people involved want to keep a very low profile. Some healers are wanted dead by dominant elements in the areas they live in; as stated, healing may be deemed by some the ultimate subversive act. Someone else revealing a Laceweb person's details to another person without that person's permission would typically mean that the link with the betrayer would be severed permanently. This limited knowing of who is involved is not a weakness; it is a strength. It is isomorphic with neural networks where only four adjacent connections are typically activated as things fly along the neural pathways; like the brain, information may travel very quickly.

In the Laceweb there can be very long chains where healers know only between two and five people in the chain. In these dangerous contexts, no one can find out the 'member list' in order to undermine the movement. The list does not exist. No one knows more than a few of the others involved.

An enabler may set up links with a number of these 'anonymous' healers. Each of these may have 'trust' links with between one or as many as four or five people along 'rumour lines'.

Sociogram 26 depicts such a rumour line where each of the link-people has a small group of healers they know in their local area.

Each of these sets of other local healers is not known to any of the others in the rumour line. Each segment (and the whole rumour line) is self organising.
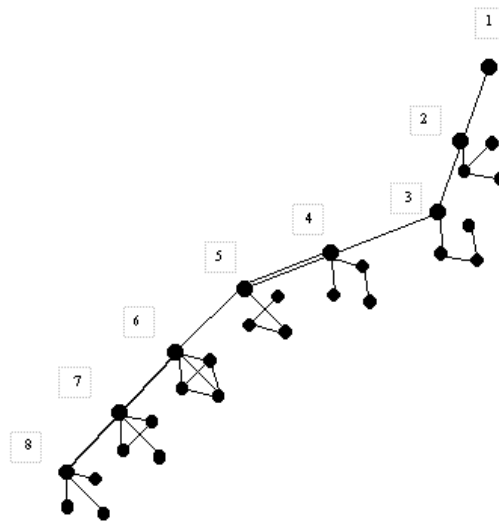
Sociogram 26 - Rumours network linking
small healing groups at different locations

Considerable portions of the Laceweb throughout the East Asia Oceania Region take this form. The larger black circles depict the healing people who pass on the healing rumours backwards and forwards to healers in other localities.

As shown in Sociogram 26 there are small groups of healers in the different locations.

Number 1 is a nodal person with links to other parts of the Laceweb. Number 1 knows 2, 3, 4 and 5.

Numbers 4, 5 and 6 know each other.

Numbers 6, 7 and 8 know each other.

Typically, no one knows more than 4 or 5 people in the chain.
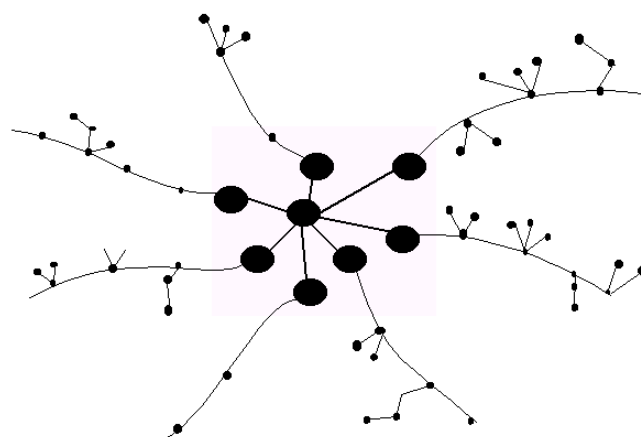
Sociogram 27 - A dispersed network with a nodal link person in the middle

The healer in the middle in Sociogram 27 is a nodal person and a key energizer in passing rumours from one segment of a network into many other rumour lines linking local small networks. The other larger dots denote significant people in that they are the one in a rumour line that links to the nodal person. Sustaining this link enables each rumour line to pass on

rumours into other rumour lines and receive rumours from other rumour lines via the nodal person.

Often a nodal person is experienced in intercultural interfacing and widely trusted within different cultural contexts, and able to pass on the healing ways from one cultural rumour line into the rumour line of another culture. I met such a person at a gathering in Cairns, Australia who was a natural nurturer accepted by many warring factions during the Bougainville conflict. Another Bougainville person with a similar background came down to Melbourne and engaged in co-learning with me and other Laceweb folk during 2012.

Any of the little local networks may have potential to expand in the local area by locating other natural nurturers, or by so enriching others in their self-healing, that they also become enablers and natural nurturers. The above sociogram is idealized in the linear nature of some of the lines; this was only for ease of drawing. Lines do not represent locality relationships; the links jump between different places in the region.

While these linkings are between caring enablers and natural nurturers, Neville spoke of there been misunderstandings from time to time that cause people to sever links. Neville would from time to time tell me not to contact certain ones till he lets me know things have been 'cleared up'.

The Sharing of Micro-experiences Among Locals - A Reviewing

The following lists Cultural Keyline aspects of the above Laceweb action:

- Nothing happens unless locals want it to happen
- Enablers using all of their sensing of and attending to the local social topography outlined in Chapter Eight
- Interacting with the surrounding cultural locality as a living system
- Enabling others to tap into personal and interpersonal psychosocial and other wellness and resilience resources using the following processes:

    o Enablers sharing healing micro-experiences
    o Locals adapting micro-experiences to local nurturing ways
    o Locals passing on their new micro-experiences to each other.

- In this way locals may become a resource to each other
- No local becomes a 'font of all wisdom'
- Locals may be engaging in the enabler role or beginning to take on this role
- Enablers are not seen as the 'font of all wisdom'
- As the local healing network strengthens, the enabler may become more in the background
- Networking may respond to perturbing action by enablers
- Networking may be emergent
- Locals may take on or extend their local enabler roles
- Locals may use naturalistic inquiry and iterative action research
- Nurturing may take place as people go about their everyday life
- Nurturers may use local knowings in responding to themes conducive to coherence in the local social topography
- The sharing may be self-organizing
- No one is 'in charge', although everyone involved may have a say
- There may be shared accountability for unfolding action
- Global multidirectional social, cultural and intercultural communicating and co-learning may occur among those involved - following Terry Widder's remarks to Franklin[54]

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[54] Refer (Franklin 1995, p. 59).

- There may be the sharing of embodied micro-experiences and the healing/nurturing role
- Nurturing may be an intrinsic aspect of cultural locality
- There may be the enacting of local wisdoms about 'what works'
- What 'fits' may be repeated, shared and consensually validated
- Healing actions may be resonant with traditional Indigenous ways
- The use of organic processes - the survival of the fitting
- Knowing may include the ever tentative unfolding action
- Organic roles - orchestrating, enabling and the like
- Healing actions that work may be passed on as rumours that may be validated by action

Laceweb as a social movement and evolving micro-models of epochal transition are discussed in the next section.

ON GLOBAL REFORM

In Neville's 'On Global Reform' paper[55] he wrote about his involvement in the New State Movement in Far North Queensland and its potential relevance for his ideas. At one level this 'On Global Reform' paper was written for the Australian Humanitarian Law Committee, and as a paper submitted on humanitarian law for Neville's law degree. At a more significant level, I suspect that this paper is Neville's key epochal transition document. Its precursor is Neville's 'Mental Health and Social Change' paper discussed previously.[56]

Neville's wording of the Forward to his fathers 'City Forest' book[57] published in October 1971 draws on and extends Neville's ideas from his July 1971 Mental Health and Social Change' paper,[58] and acts as a precursor to his 1974 'On Global Reform' paper.[59]

The City Forest Forward is fully consistent with Cultural Keyline principles:

o   Sensing Australia's unique marginal geo-psycho-social topography for evolving micro-model transitional communities towards human cities and humane caring continental nations

o   Enabling self organizing contexts where caring resonant people self organize in mutual help using values and behaviours respecting the earth and all life forms

'On Global Reform' written by Neville in 1974 specifies Neville's Epochal Quest and his big picture long-term framework for achieving epochal transition. Neville told me of this paper in 1994 and said he was unsure of where I could find a copy. I kept asking and finally found it in June 2000 a month after Neville's death in a collection of Neville's papers recovered from his Yungaburra house by Marjorie Roberts.

In this On Global Reform paper, Neville writes about one model of Global Governance being put forth by people described as 'normative realists' (Neville recognized downsides of their position):

> The global transition model of the normative realists has emphasized a credible transition strategy in the move towards a more peaceful and just world. However it is necessary to make such a strategy both meaningful and feasible to persons and groups, and to underpin that world level analysis with relevant application to individual communities. An attempt will be made to do this in an Australian context by presuming the creation of an Inma in North Queens-land.[60]

Neville refers to a 'credible transition strategy' - recall that Neville structured Fraser House to be a 'transitional community'. For Neville, the exploring of the nature and behaviours of transitional communities in Fraser House was evolving 'Global transitional models'. Notice Neville's linking of macro and micro in the above quote – using the principal, 'Think globally. Act locally' – using the following elements:

1. A World level analysis
2. A global transition model
3. A credible transition strategy
4. A strategy both meaningful and feasible to persons and groups
5. Underpin that World level analysis with relevant application to individual communities

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[55] Refer (Yeomans 1974).
[56] Refer (Yeomans, N. 1971c; Yeomans, N. 1971b).
[57] Refer (Yeomans, P. A. 1971b).
[58] Refer (Yeomans, N. 1971c).
[59] Refer (Yeomans 1974).
[60] Refer (Yeomans N. 1974).

Notice that Neville uses the expression, '*presuming* the creation of an Inma in North Queensland'; Neville would regularly presume that something *already* existed, and start inviting people to be a part of it. Neville would so presume Inma that it did 'exist'; people never knew the extent of it. Neville actualised Inma from a potent articulated virtual reality, repeated passionately.

Neville continued:

> It is submitted that…consciousness-raising...would occur firstly among the most disadvantaged of the area, including the Aborigines. Thus human relations groups on a live-in basis could assist both the growth of solidarity and personal freedom of expression amongst such persons.

> In initial experiences along this line the release of fear and resentment against whites has led to a level of understanding and mutual trust both within the aboriginal members and between them and white members.[61]

In the last paragraph, the 'initial experiences' Neville was referring to was the Human Relations Surviving Well in a Dominant World Workshops in Armidale and Grafton in 1971-1973.[62] In saying, 'the growth of solidarity and personal freedom of expression amongst such persons', Neville was referring to the experience of participants in those workshops. Neville spoke of people regaining their voice and forging inter-community cooperating in networking. Terry Widders referred to 'social and cultural communication'.[63]

Notice that the above process is again using Cultural Keyline:

1. During the milieu of the Human Relations Gatherings, at the various Therapeutic communities in North Queensland and within the evolving networks:

    a. Pervasive attending, sensing and supporting of self-organising action, emergence, and Keypoints conducive to coherence – monitoring theme, mood, values and interaction among the Indigenous and the marginal

    b. fostering cultural locality (people connecting together connecting to place)

Neville[64] and resonant people engaging in support towards strategic design possibilities and context-guided perturbing of the social topography towards wellbeing – where *nothing* happens unless locals want it to happen and make it happen; to paraphrase Maturana and Verden-Zöller:[65]

> ….mutual help in interactional and relational space re-constituting social relating through a flow in consensual coordinations of consensual coordinations of behaviours (process about process) and emotions towards consensuality and cooperation, rather than competition or aggressive strife – evolving *homo sapiens amans* (lover) rather than *homo sapiens aggressans* (aggressor).

2. Sensing and attending to the natural social system self-organising in response to the perturbing, and monitoring outcomes.

Neville further links the Inma framework to a tightly specified cultural locality and place with the following:

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[61] Refer (Yeomans 1974).
[62] Refer (Aboriginal Human Relations Newsletter Working Group 1971a).
[63] Refer (Franklin 1995, p. 59).
[64] Neville referred me to this article (Dec 1993).
[65] Refer (Maturana & Verden-Zöller,1996).

Turning to the ethics and ideology of Inma people; it is axiomatic that for a life-style and value mutation to occur in an area, such territory needs to be in a unique combined global, continental, federated state and local marginality.

Globally it needs to be junctional between East and West[66] at least geographically and in historical potentiality. At the same time at all levels it needs to be sufficiently distant from the centres of culture and power to be unnoticed, unimportant and autonomous.

Sensitive to the significance of place in Cultural Keyline, biogeography and social topography, Neville envisioned a four-fold locality positioning for his INMA to best explore global transition models at the margin - in the niche of Far North Queensland:

1. Global (junctional between East and West)
2. Continental (within the continent of Australia)
3. Federated State, (within a Federated State System) and
4. Local marginality (Atherton Tablelands)

The words 'unnoticed, unimportant and autonomous' are apt descriptors of the Laceweb networking in the Australia Top End. Neville told me[67] that in 1963 when Neville travelled the World speaking to Indigenous peoples about the best place in the World to begin evolving a normative model area, the constant feedback was that Far North Australia was the most appropriate. Neville told me many times that Far North Queensland and the Darwin Top End was the most strategic place in the World to locate Inma. Initially I kept thinking he meant the best place for least interference. While 'least interference' was important, he meant the best place to start global transition modelling. In July 1994, Neville told me that action would be best above a line between Rockhampton on the East Coast of Australia, and Broome on the West Coast. The Australia Top End was a marginal locality adjacent the marginal edge of SE Asia Oceania – a region containing around 75% of the global Indigenous population as well as containing 75% of the World's Indigenous peoples.[68] Neville was convinced that these were the very best people on the oppressed margins of global society to explore new cultural syntheses.

I've been told[69] the most advanced global discourses on global futures are going on in languages other than English – among the world's oppressed Indigenous people. Neville had first action researched 'marginal locality' in Fraser House.

Recall that Neville sensed the sensibleness of local people engaging locally, regional matters been engaged in regionally, and aspects of the global commons (water, air, migratory birds, oceans, sea life, and the like) being engaged at the global level. With this he sensed the three levels having governance processes. In this he was not in the least bit interested in a Global World Government.

Neville had been reading the writings of Richard Falk of Princeton University in USA and other normative realists who were connected to the World Order Model Project, called 'WOMP' for short. Neville spoke[70] about Inma being a place for action researching *various* utopias, and where local aspiring utopias can respect and celebrate other aspiring utopias. Turner uses the term heterotopias meaning multiple co-existing Utopias respecting diversity.[71]

Neville evolved practical action towards evolving multiple utopias, where every aspect may be grounded in action research, with unfolding outcomes tested by the locals in respective local contexts. What works may be repeated by locals in local contexts and passed on as rumours

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[66] Refer (Parkinson 1963).
[67] Aug, 1988, Dec, 1993 and July, 1998.
[68] Refer (Widders 1993).
[69] Aug, 2004.
[70] 1993, 1997.
[71] Refer (Turner 1982).

that others may adapt and test if they want. Respect between utopias may be fostered by what Widders called 'cultural communication'[72] and by implication from Terry's later work, 'intercultural communication'.

Neville's monograph then proceeds to outline his 200-year transition process. (Neville at varying times gave differing time periods for the transition - up to 500 years.) Neville writes of adapting one of the World Order Model Project's (WOMP) models toward what he described as a 'more problem-solving and value priority functionalism'.

By comparing texts it can be seen that Neville drew upon Richard Falk's book, 'A Study of Future World's,[73] although Neville did not refer to this in his 'On Global Reform' paper. Neville also drew upon and referenced Falk's Journal article, 'Law and National Security: The Case for Normative Realism'.[74]

Three Transition Phases

In Chapter One I introduced Neville's three transition phases in his global reform model:[75]

> This design involves the conceiving of a three-stage transition process (T1-T3) (where T1, T2, and T3 signify three transition processes):
>
> > Tl   Consciousness-raising in national Arenas
> > T2   Mobilization in Transnational Arenas
> > T3   Transformation in Global Arenas

Neville went on to describe proposed political frameworks:[76]

> The political organs have tripartite representation:
>
> > 1. Peoples,
> > 2. Non-government Organizations, and
> > 3. Governments.

Notice the bottom up ordering.

> It is submitted that T1 consciousness-raising….would occur firstly among the most disadvantaged of the area, including the Aborigines.[77]

This bottom up ordering Neville repeated in writing the Extegrity Documents with me on reconstituting collapsed or collapsing societies in 1999, discussed later.[78]

This follows Neville's starting with the marginalised in Sydney and gathering in the Indigenous people from the asylum back wards.

> The next step could be focusing their activities on the Inma.[79]

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[72] Refer (Franklin 1995, p. 59).
[73] Refer (Falk 1975).
[74] Refer (Yeomans N. 1974).
[75] Refer (Yeomans N. 1974).
[76] Refer (Yeomans N. 1974).
[77] Refer (Yeomans N. 1974).
[78] Refer (Yeomans, N. & Spencer L., 1999).
[79] Refer (Yeomans 1974).

Recall that Neville established Fraser House as an Inma – an Inter-personal/Inter-network Normative Model Area. He also established the Armidale and Grafton Gatherings and his Therapeutic Community Houses in Mackay, Townsville, Cairns, and Yungaburra as Inmas. Neville formed Inmas in these locales by networking among the Aboriginal and Islander nurturer women and resonant others.

> This would be accompanied by widespread T1 activities in the Inma, conducted largely by those trained by previous groups. Aborigines from all over Australia and overseas visitors would be involved as has begun.[80]

An example has been the Small Island Gathering in July 1994.[81]

> Over a number of years the Indigenous population of the Inma would be increasingly involved, both black and white.[82]

This especially started with the Armidale and Grafton human relations gatherings (1971 to 1973).

> Co-existing with later T1 activity is *a relatively brief consciousness raising program with the more reformist humanitarian members of the national community, i.e. largely based on self-selected members of the helping and caring professions plus equivalent other volunteers*. However their consciousness raising is mainly aimed at realizing the supportive and protective role they can play nationally, in guaranteeing the survival of the Inma beyond their own lifetimes, rather than trying to persuade them actually to join it by migration[83] (my italics).

In 1986, when I first met Neville I slotted precisely into the italicised sentence. I was one of those 'more reformist humanitarian members of the national community'.

In writing, 'rather than trying to persuade them actually to join it by migration', Neville actively encouraged me *not* to shift North. He said I was most valuable as a distant resource person; in supporting the Laceweb Internet homepage and doing this research perhaps I may contribute to, 'guaranteeing the survival of the Inma beyond their own lifetimes.' This Biography forms part of this research.

In the years following 1974 when Neville wrote the 'On Global Reform' paper, he followed through with the above social action. Neville implemented his networking firstly in the Queensland Top End, and in the early Nineties extended this to the Darwin Top End. Neville's paper[84] continues with the Second Level Transition phase (T2 level):

> 'T2 has two subunits:

> > T2 (a) commences with the mobilization of extra-Inma supporters nationally.

Neville was doing this on his return to Sydney for a couple of years in 1987 through to 1989 at the Healing Sundays in Bondi Junction in Sydney.

> > T2 (b) moves to the mobilization of transnationals who have completed T1 consciousness raising in their own continents. That mobilization is of two fundamentally distinct types:

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[80] Refer (Yeomans N. 1974).
[81] Refer (Roberts and Widders 1994).
[82] Refer (Yeomans 1974).
[83] Refer (Yeomans N. 1974).
[84] Refer (Yeomans N. 1974).

> T2 (b)(i) mobilization of those who will come to live in, visit, or work in the Inma.

As far as I can determine T1 consciousness raising is evolving in the Far North Queensland Inma, with links across Northern Australia and the Darwin Top End. T1 consciousness raising is also occurring among marginalized people across the East Asia Australasia Oceania Region (this is discussed later). This consciousness raising has continued in the Far North Queensland Inma since Neville's death in 2000. There was a flurry of activity in January 2012 to accompany me and my son Jamie's visit to the Atherton Tablelands[85].

> T2 (b)(ii) mobilization of those who will guarantee cogent normative, moral and economic support combined with national and international political protection for its survival.

> By T3, the effects of T1 and T2 have largely transformed the Inma, which is now a matured multipurpose world order model. Its guidance and governance will be non-territorial in the sense that it extends from areal to global. Politically it is territorial, economically it is largely continental; in the humanitarian or integral sense it is continental for Aborigines and partly so in other fields, but it is largely global.

> T3 for the Inma is then nearing completion, while its ex-members who have returned to their own continents are moving these regions towards the closure of T1, the peak of T2 and the beginning of a global T3. This is perhaps 50-100 years away. By the time of the peak of global T3 humanitarian consensus provides the integral base for development of a World nation-state of balanced integrality and polity. World phase completion could perhaps be 200 years away.[86]

To quote the Inma poem[87]:

> Inma believes that persons may come
> and go as they wish, but also
> it believes that the values will stay and
> fertilize its area, and
> it believes the nexus will cover the globe.

Small beginnings have been made in T2a and T2b(i). Laceweb is about 50 years into the 200 plus years considered by Neville.

The above 200 year global transition model is resonant with the Yeomans pervasive sensing of all of the myriad inter-connected, inter-dependent inter-related aspects of self organizing nature on the Yeomans farms and being mindful of timing and placement in design. Neville quoted Maturana:[88]

> In this evolutionary process, living systems and *medium* change together in a systemic manner following the path of recurrent interactions in which their reciprocal dynamic structural congruence (adaptation) is conserved.

In Neville's 200 year model, resonant people are the *medium* for change and the uniquely appropriate placed bio-geographical context of Northern Australia is the ideal *medium* for the medium – 'reciprocal dynamic structural congruence'.

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[85] Refer Appendix 40
[86] Refer (Yeomans N. 1974)
[87] Refer (Yeomans N. 2000a)
[88] Refer (Maturana, H. & R. Verden-Zöller, 1996).

While Neville envisaged a 'World nation-state' he was *not* advocating a 'World Government'. He always spoke of 'global governance' with global governance of global issues – the global commons – like global warming, the atmosphere, the seas, large river systems, and global peacekeeping. Regional issues would be covered by regional governance and local issues by local governance. Recall that Neville had pioneered this three tiered governance in Fraser House. Neville envisioned many aspects of current government service delivery after a time being to a considerable extent carried out by communal self help processes.[89]

Having set out his transition process, for completeness Neville proceeded in his monograph to give a glimpse of his macro thinking about longer-term generative action for evolving possibilities towards humane law and caring governance in the Inma.

It can be noted that in Neville's 'On Global Reform – International Normative Model Areas', he had not specified in detail the processes he envisaged taking place in any of the three transition phases. He had given an over-view and then went on to specify possible legal and governance models that may be applicable at some time way in the future.

Exegrity as the Missing Piece

It was not until November 2002 (two years after Neville's death) that I realized that Exegrity[90] – a set of documents that Neville and I worked on for nearly a year in 1999 (when he was in constant chronic pain) was this piece missing from his, 'On Global Reform' monograph. These Extegrity documents set out a comprehensive Laceweb process for non-compromising funding and the reconstituting of a decimated society such as East Timor or Bougainville. For Neville, the name 'Extegrity' embodied the notion, 'extensive integrity'.

The documents were inspired by a European Commission document relating to social reconstruction following societal collapse through war.[91] Typical of First World documents, the European Commission document places government, then law and then people as the order of priority. True to the process Neville sets out in his 'On Global Reform' paper, Neville turned the European Community document on its head in rewriting them as Extegrity.

The sequence for action embodied in the Extegrity Document is as follows:

First comes enabling local self-help and mutual-help towards bio-psychosocial wellbeing.

Second comes the re-connecting with local lore rather than law. Locals reconstituting their lore raises possibilities for the local-culture-sensible emergence of norms, rules, obligations and local law - during their co-reconstituting of community, while sharing in therapeutic Community Healing Action in evolving cultural locality.

Third comes local democratic governance by local communities as exemplified by the Fraser House patients' committee-based governance. From this local governance may emerge regional and global governance consistent with Neville's model mentioned above.

From this may emerge law. A non-compromising non-pathologising international peace-keeping process may ensure a peaceful framework while the above three processes[92] are evolved.[93]

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[89] Refer Figures One, Two, and Three.
[90] Refer (Yeomans & Spencer 1999).
[91] Refer (European Initiative for Democracy and the Protection of Human Rights 1998).
[92] Refer (Yeomans & Spencer 1999).
[93] Issues regarding interfacing between Extegrity grassroots mutual help wellbeing ways and First world pathology-based aid (Pupavac 2005) are explored in a paper I wrote with Andrew Cramb and Dihan Wijewickrama for Psychnet, 'Interfacing Alternative and Complementary Wellbeing Ways for Local Wellness' (Spencer, L, Cramb, A. & Wijewickrama, D., 2002).

At each of the three levels - people's wellbeing, lore and governance – the Extegrity Document sets out social action which reframes the European Community document to being Laceweb Cultural Keyline way.[94]

Neville described the Extegrity Documentation as an isomorphic (of matching form) reversed, reframe of the European Community docu-ments. (For completeness we even matched the layout, paragraphing, fonts and font sizes.)

A feature of both the European documentation and the Extegrity docu-mentation is a preference for partnerships-in-action between previously conflicted people. It was this funding preference for partnerships between previously conflicted peoples and the 'completeness' of the European Community document that attracted Neville to adapt these forms.[95]

The Extegrity Documentation was sent to UN Secretary General Kofi Anan, to Mary Robinson, Head of UNHRC, and to various Global governance bodies. It was also circulated widely among Indigenous communities in the Region – for seeding possibilities.

The UN process in East Timor implemented the First World model of 'nation state'. It used the First World model of nation building as per the model in the above European Union Document. Resonant with Pupavac's article[96] some commentators I spoke to who were present in the East Timor post-handover (a period from 1999 onwards) spoke of Western psychosocial aid based on diagnosing post traumatic stress and labelling resulting in pathologising of the local population. Balancing this, I found many forms of resilience and local adaptive psychosocial mutual help present in Dili and Bacau[97] among Indigenous East Timorese of all ages.

East Timorese women I spoke to in 2004 were very concerned that angry young men who had years of fighting in the hills, little contact with females, and no work prospects had had little or no support in adjusting back into communal life and that they would end up in the criminal justice courts and prison system that the UN had prioritised after re-establishing national government. The people came a very poor third as a focus

This top down impositional process imposes a control system upon a population who have been devalued, disconnected and dysfunctionalised by traumatising social forces; the control system coerces dysfunctional people to conform. What was the best response that they could come up with under extreme duress may remain as embodied aspects of being and habits of a lifetime unless integral reframe possibilities emerge. For a discussion on reconnecting the disconnected refer 'WholeBrain and Whole BodyBrain Inter-connecting' in Appendix Twelve, By the Way.[98]

Extegrity reverses this devaluing, disconnecting dysfunctionalising process and embraces natural micro-experience as the process of personal and social transforming towards being well together.

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[94] It also reframes the international psychosocial model mentioned in Chapter Three, where therapeutic ethos is being used for pathologising for social control by wide interests in the First World (Pupavac, 2005). Also refer Figures One, Two, and Three where Neville reframes mainstream control and containment processes.
[95] Refer (European Initiative for Democracy and the Protection of Human Rights 1998).
[96] Refer (Pupavac, 2005).
[97] Refer (Regional Emergency Psychosocial Support Network Quarterly Newsletter, 2004 Vol 3, No 1. p5).
[98] Refer (Spencer, 2012).

Site visits - A View from the Past

The primary purpose of **site visits** is for:

1) Evolving:

      i)   Social relating
      ii)   A very close caring nurturing DTE community
      iii) Understandings and experience about evolving community to take into the wider world
      iv)   Mutual help processes
      v)   Abilities in our lives
      vi)   Understanding between members
      vii) New members and friends of DTE and ConFest
      viii) Wider understandings and appreciating of how and why the DTE community does things the way we do
      ix)   Enriching the processes of the Committees of the Board
      x)   Providing scope for members and new potential members to participate in the Primary Activity of the Cooperative

2) Exploring ways people can work together as individuals and as collectivities. Also exploring group and crowd behaviour during big groups of 50 plus was a constant theme. For example, a file note called 'Colindivism' describes the interactive nature of collective and individual behaviour in evolving 1960s Festivals. In talking of colindivism, the file note spoke of festival organising as a time and place where some people acted as individuals. These people did their own thing, though linked in with the various micro-networks. This linking of individuals acting as individuals was called an 'indivity'. Linking of micro-networks was called a 'collectivity'. A linking of an indivity and a collectivity in cooperative activity was called a 'colindivity' - a social form where individuals following their individual action and interests work well with groups of people who are following their collective passion and way, and each aspect of this web of micro-networks and individuals was doing their own thing in a loose self-organising kind of way.

3) Learning about DTE and ConFest culture – our way of life together and learning and appreciating our history

4) Familiarising everyone present with the site as it is constantly changing

5) Embodying the site - having the site inside us so we can go anywhere in our mind's eye and appreciate subtle nuances, eg land topography and where water will run and lie during and after rain and flood

6) Being open to the site informing us what to do

7) Having shared understandings of tentative possibilities as the site changes

8) Evolving tentative site layouts

9) Having the layout emerging from our walking and talking together

10) Sharing with newer ones all of the aspects of ConFest and how they may best be fostered in the emerging layout

11) Increasing the quality of our listening and attending competencies and evolving our communal and group processes and group process facilitators

12) All of the above supported by everyone on site camping close together and sharing food and social and celebratory time together as an evolving community; where people who have not done physical 'work' are not excluded and where all of these 17 points are 'work'.

13) Having an increasing understanding of everyone's interests, capabilities, limitations, whims, dysfunctionality, and the like, and learning how to live, grow, transform and work together

14) Having a shared knowing of our various transforming competencies, roles and knowing

15) Being guided by Dr Jim Cairns comment that 'social ideology is governed by contradictory altruism, by guilt, and *the inability to experience work and action as a pleasure.* This results in tendencies towards violence.' All of the previous purposes for going to the Site were to ensure that working and action together on the Site was an absolute pleasure for the DTE Community, not a burden for the few, or all done by one, heaven forbid, 'site manager'
16) Having consensus emerge from all of the forgoing
17) *Working* easily and well together as a mode of evolving community as we layout, prepare, and pack up the site with ease.

Evolving ConFest sites

When ConFesters arrive they are a chaotic and complex self organising social system. Everyone is a volunteer. There are no bosses. There are no subordinates. People are very mindful that the site set up is an opportunity to evolve community and to explore how to work well with each other in a cooperating and collaborative way. We are exploring processes that differ from the top down way of the dominant system. It is not a 'pre-plan the layout away from the site, and then impose the plan'. Rather when the first few arrive we first walk the site. We are becoming familiar with the site as it is, and as it may be as the time for ConFest gets nearer. The site can be very dynamic. It can be changing on a daily, even hourly basis, especially when it is raining. At first we make tentative suggestions as to layout. This layout is guided by the site and by what has happened spontaneously at past ConFests.

The first essential is that *we let the site tell us what to do.* Then we let the unfolding context tell us what to do.

What are the site's natural features and how may *we fit in with* those features? How can we potentially position things relative to those natural features? We intentionally keep everything *very* tentative as we are doing this *walking and talking* looking at the features and the constraints of the topography. This is a very organic natural process. It is very indigenous. We are not in an imposing mode. It is more of the looking for the fitting and the placing of potential localities.

We have the sense of the various energies that ConFest attracts. There are the quiet people and the more vigorous sound makers. There are the workshop energisers and enabler facilitators. There are the typical natures of the various villages that the ConFesters generate when they arrive. There are the following:

The quieter kinds of villages:

- Spirituality
- Healing
- Yoga
- Tai chi
- Meditation

The medium noise villages:

- Arts village
- Decadence
- Pagan
- Nothing in particular
- Crazy hat
- Family and children
- Sexuality

- Tantra
- Spiral
- Tipi
- Circus

The more noisy villages

- Acoustic music
- Drumming (and this at other locations as well)
- Singing dancing

We use the blue plastic packing tape to mark out tentative spaces for villages by tying the tape between trees around the tentative space above head height so no one will hit or trip on the tape while walking at night. This typically stays as a marker. We then staple a4 size paper signs on to the tape saying this is a *possible* place for say, the pagan village. Workshop spaces are marked as well as event spaces large and small. Some areas along the water ways are marked as 'no camping' to create places to stroll and take in the water reflections and ambiance. Some areas are marked for conservation.

We know what the various villagers like to have in their village. For example the pagan village people like to camp in a 'grove' type atmosphere near a clearing preferably with one small ceremonial tree in the middle. They like to be able to clearly see the full moon at Easter time. If we select a tentative site with these features for the pagan village people, when they all start to arrive they typically like the place as it is the best location for them on the site. It is a reasonable distance from the market, beach, arts and workshop venues. They can drum and the site has just the atmosphere they love.

The same applies to every other village. We know their preferences and we maximally fit these preferences. When done well, the ConFesters typically congregate within the various village spaces as they have been tentatively suggested. When thousands of people all arrive in a few hours they essentially do what ever they like to do. ConFest and ConFesters have the context emerge now that perhaps two thirds of them have been before and they know how it works.

There is a map about site layout at the welcome gate. It shows the three parking zones:

- Car free (furtherest into the site)
- Say put gypsy
- Access gypsy (closer to the front gate)

The map also shows the *tentative* village layout and the various zones of relative quietness. No one is giving people directives about what you can and can not do. There is a pervasive spirit of 'here we evolve our community life together'. ConFesters can choose to camp where ever there is camping space. In walking the site we are sensing where the ConFest paths may emerge. Paths have very ancient traditions:

o A way to get between places.
o A place for easier walking without tripping.
o A way to locate yourself and others.
o A way to see the local features.

On one occasion when grass on the site was high, we brought an old robust domestic victor motor mower and someone very familiar with the site and with a feel for all of the tentative villages and other places took the mower for a sensible walk. After a few hours of ConFester walking, the mown 'pathways' became the ConFest paths. The paths had maximal shade. They wandered past all of the enchanting and interesting places. The maximised the visual feast of ConFest. While only the width of the victor motor mower wide originally, some of these

segments of the ConFest mown 'path' became major tracks where you could walk five abreast, made wide by foot traffic. In selecting workshop and conference spaces we again have a sense for the special sacred feel of the space. We are looking for spaces beside paths for easy location. We are looking for attractive aspect and attractive view. We look for natural clearings with a natural surrounding boundary of trees. We look for the absence of dangerous overhead branches that may fall. We look for tree based anchor points for erecting shade tarps. We especially check for local over-ground water flow and natural drainage ways. In the past, folk have not allowed for this and more than once we have 'lost' most of our workshop spaces when they became pools of water.

This is an emerging document and will be enlarged.

Workshops at ConFest

Workshops at ConFest are an **open** process.

You will typically find the workshop notice boards set up near information.

There are typically multiple workshop boards available for any one day, and typically two days workshops are shown. From then on workshop boards are rotated with say Monday's boards being reused for Wednesday.

Now, both sides of the boards are used. Today's workshops are on one side, tomorrows on the other.

Some one is constantly monitoring the integrity of the workshop process. Bogus workshops are removed.

Please use the workshop notice boards **only** for workshop notices. Someone sees some other kind of notice on the workshop boards and soon others copy this, and we can soon 'loose the boards'. The same goes for the appearance on the workshop boards of children's drawings and mindless adult graffiti. They are removed as soon they appear. There's plenty of space for children's drawing in the arts village and the children's village.

The names of the workshop spaces are on the tops of the columns and a nearby map shows where to find the differing workshop localities. There are times down the left hand side of each board.

Around ten to fourteen workshop spaces are created by hanging tarps from trees for shade.

Some signage goes up to help you locate the workshop spaces. Asking others for directions is great fun even if they don't know where the workshop spaces are.

You and others can create and name other workshop spaces and write up the name on the top of any blank column, as well as on the map. Ask at information about sign making processes

We used to have around 17-19 workshop locations in the 1990s. Now we are having over 30 places. We had around 360 workshops at Easter ConFests 2007. By 2013 New Year we had 753 workshops.

In the 90s it was common to see over 150 people in a workshop. With around the same numbers attending ConFest (around 3000) and far more workshops, the numbers attending any one workshop have dropped.

In preparing your own workshop space, walk the site and ask around re energy – is this the 'quieter' area, is this okay for this kind of workshop; ask your camper neighbours.

Assistance is always needed and appreciated in setting up the workshop boards, the shading and lighting over the boards, in setting up the workshop tarps and signage – so ask at information and they will link you into the volunteer process.

Find a location

Workshops can be one or more hours. Chalk is placed on the ground in front of the boards. Block out the time you need and write in your workshop title, theme and some description.

You are encouraged to put on and attend workshops.

The workshop process is an open one – anyone can run a workshop on anything - you do not need anyone's approval or permission. This openness is something that is highly valued. It also however brings with it a call for care and respect of others and our selves.

With this openness, DTE does not recommend, or vouch for or 'guarantee' any workshop.

Generally, people speak very highly and warmly about their workshop experiences.

You are encouraged to make your own judgments about what workshops you attend and whether you stay at a workshop. Leave if it's not to your liking.

Occasionally in the past people have had concerns about some workshops. A couple of people running workshop over the years have been asked to leave ConFest and not return. DTE will not hesitate to do this if circumstances warrant it. DTE reserves the right to refuse entry. DTE's policy, on legal advice, is to give *no* reason for refusal. We reserve the right; occasionally after very careful consideration of context, we exercise that right.

If you are unsure of whether or not to attend a workshop, we encourage people to take a friend. If you have a concern, raise it with the others attending the workshop or with the person or person's running the workshop. You can also raise your concerns with the people at information, or at first aid, or any of the DTE core group, or any of the DTE directors. Core group people *may* be identified as the ones carrying and using the CB radios.

Conferencing

ConFest stands for conference festival and there is some energy for creating one or more conferencing spaces. In the 1970s there was great passion to have conference type events at ConFest with themes that were conducive to coherence in a large number of people. Attendees may have differing points of view, though they share a common passionate interest in the theme. There was around 18 months of preparatory lead up to the first ConFest and a lot of energy went into the energizing of interest in identifying conference themes and obtaining the best speakers and discussion leaders. Two people were sought out and came from overseas – Dr Wilhelm Reich's daughter Eva[99], who spoke on her work and her father's controversial work in neuro-psychiatry, psychoanalysis and bio-physics and James Prescott,[100] a neuro-psychologist and a health scientist administrator at the National Institute of Child Health and Human Development in Bethesda, Maryland USA who led a discussion on the theme, 'body pleasure and the origins of violence'. Bill Mollison came up from Tasmania and led a conference on 'perennial agriculture and alternative technology for the third world. On the first day Deputy Prime Minister Cairns led a discussion forecasting ConFest would be and become a prelude to 'a new emerging society, a society of new values, a society in which the law of love will be the law of humanity'.

Since the 90s for whatever reason, there has been a lessoning of interest in conferencing at ConFest.

Two conference notice boards are typically set up at the end of the workshop notice boards. Typically, at least one conference space will be pre-prepared.

Would you like to give a conference talk? And then open discussion for a time?

There are some ConFesters who sense that the time is ripe for the energizing of the conference format again at ConFest.

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[99] In August 1956, six tons of Wilhelm Reich's writings were burned by the court.
100 Prescott, J., 1975. Body Pleasure and the Origins of Violence. The Futurist, April 1975, World Future Society, Bethesda, Maryland . Internet Source sighted Feb 2013.
http://www.violence.de/prescott/bulletin/article.html

Some Reflecting on the Experience of Appraising Sites for DTE ConFest in the 1990s and the Processes used in ConFest Site Layout

ConFest, the conference festival that commenced in the ACT in 1976 was held on leased land until DTE acquired its own property at Gulpa creek out of Deniliquin in NSW, and a second property out of Moulamein in NSW.

The reflections in this paper come from the experience of appraising over seventy potential sites for ConFest in the 1990s. Sometimes we would have a number of sites to see on the same trip.

Sites would be referred to us by ConFesters, or the land owners, or often by the local real estate agents who had been briefed by us.

Estate agents would be given the starting specification for leased land:

- Around 120 hectares of lightly timbered flat land with little undergrowth providing ample shade and buffer zone around the festival
- Around 60 hectares (150 acres) of prime festival site with a number of shaded clearings for the market and larger events
- Good safe swimming water, preferably in a reliable slow flowing river or sizable creek
- In southern NSW within a 4 hour drive of Melbourne
- A good aesthetic appearance
- Absence of thorns, prickles and noxious weeds
- Access to potable water or provision to create our own
- All weather road access within the site or okay to create same by agreed process
- Minimal projected risk of flooding
- Reasonable lease price and conditions
- Minimal mosquitoes and other pests
- A buffer of trees so the site is not visible from the road
- No close houses (to minimize potential opposition to permits and noise/other complaints)
- Accessible by public transport
- Available for lease between October to end of the following April
- Lease conditional upon DTE being able to get a council permit
- Reasonable lease price and conditions

The last factor was the prime reason DTE reverted to buying and using our own properties. Land owners under advice from their legal people started requesting DTE acquire massive public liability covers. As well their legal advisors were counselling land owners not to lease at all because of the landowners being exposed to legal obligation despite DTE's insurances. Given this climate of risk related fear, landowners' asking price massively increased. DTE acquired one property of around 194 hectares and another of around 370 hectares

We know that ConFest has many inter-connecting and inter-linking and inter-depending variables. Some of these are critical. The presence or absence of these critical factors would immediately rule out the site and we would move on to view other sites.

If we were told that all of the above criteria were met we would take the time to drive and check out the key features in the above list ourselves.

Often we can only drive so far into the property and then we have to walk. One can get completely lost in 60 hectares let alone 120 hectares. In the time before mobile GPS, when one walks a new site with few or no roads on a grey overcast day where you do not have the

sun for bearings and we are in a grey box forest, every tree looks the same and we can soon end up walking in circles. Real estate agents may be of no help on directions and often farmers are unfamiliar with the forested areas of their properties.

After an initial check that seems okay in principle we would typically obtain permission from the owner to have a long weekend from Thursday night to midday Monday. During this time we would set up camp at a spot that we had selected on our first visit that we know that we can find in the dark on Thursday night.

The next day we would start early before it gets too hot and carry a bundle of a4 paper and masking tape. We would tear the paper in half and wrap the paper around a small sapling 2 metre above ground. We would keep our eyes on a similar size sapling that we can see 100 metres in the distance and walk to that sapling and similarly place the paper around that sapling so we have a clear line of site to where our camp is. We would repeat this in a straight line till we had travelled through the site. We would then retrace our steps. Along the way we would note any distinctive markers, say a particular shaped large river red gum, or a large burnt out tree stump. We would repeat this process in different directions adding in distinctive markers on this differing runs.

After a time we would start to become familiar with the site. To become 'at one' with it. We would start to have a mental representation of the site within us. We would embody the site. We became so familiar that we became able to mentally travel the site. We could be taken out into the site blindfolded and upon opening our eyes we could accurately point in the direction of our camp. We could also correctly point in the direction of and know the distance to other site features.

Once we have 'embodied' the site we will start doing a cross check on over 150 variables that are listed as an attachment. Many of these variables cross influence each other. For example, if the only suitable place for the market is at one end of the site this would mean that many festival goers will have a long walk in very hot conditions, not a good set up.

In the past we have had a three zone arrangement. We would endeavour to have at least two thirds of the site car free. This meant that typically people in this area would not be able to see a car from their tent. This adds immeasurably to the 'spirituality' and 'being away from the mainstream world out in the forest' feel of the festival.

The next zone was the gypsy stay-put zone where those in campervans and caravans and those wanting to camp near their vehicle and not move their vehicle during the festival would stay in this zone.

The outer zone is the gypsy access zone where vehicles can be moved during the festival.

This three zone arrangement is greatly assisted by land topography that has two continuous natural barriers with a few access points. Unpassable dry creek beds may suffice or banks of fallen trees and thick unpassable banks of trees.

We have many trolleys that people use to get their gear into car free. Car free parking is ideally spread along the edge of the area so the distance to walk in with gear and a trolley is minimal.

We want the set up to be self organising and self evident and requiring the minimum of control or voluntary people on 'gates'.

Typically people are briefed on the three zones and the parking arrangements at the welcome gate inside the front gate.

The challenge is appraising the site is to simultaneously embrace and juggle all of the 150 factors and to perceive them in their in all of their interacting. The process starts out and remains for a time very tentative. Sensing how the different aspects may fit together. What will not work. What may be adjusted or adapted to make it work.

For example ConFest tends to have various energies. It has the quiet spaces and the noisier and busier places. Spiritually, meditation, healing and yoga areas like to be together in the quiet area. The arts area is also in the best swimming area.
We need the front gate in a safe place, a place we can get volunteers to easily.

To return again to the theme of embodying the site, I will do a bit of stream of consciousness type writing:

This takes me to a time before we had GPS equipment…and a close friend of mine accompanied me in visiting a forested area to check out how we may be able to layout ConFest...a campout conference festival…..and we had been doing this a number of times and we're discovering how to do this at this new site….and the first time we visited this site we would walk away from our camp and enjoy wandering around and enjoy getting lost and taking ages to find our way back to camp……and I later found the French have a word for this kind of walking….'dérive'....literally meaning 'drifting'…...with dérive according to Guy-Ernest de Bord (2011) involving a 'playful-constructive behaviour and awareness of psycho-geographical effects' experiencing varied ambience...………the character…..and special atmosphere……or moods created by particular environments…..in experiencing nature in all its variation…discovering what's termed 'enabling environments'.....and initially on these walks the trees all look the same……like my experience of Chinese faces when I was a little boy……they too all looked the same…......and after a time...........I started to discriminate and notice difference…….and after a time walking in that forest we start putting up context markers……paper wrapped around slender tree trunks……and a little later we begin to recognise particular trees…and clumps of trees….. Hollows…..slight rises and subtle sinewy dried up waterways……and we learn to recognise markers for the different dried up waterways…….the different black stumps….stumps with new growth…..the clearing with the big tree in the middle where the eagles nested when they are not doing lazy circles above us……and places start to become familiar……and we start noticing difference…the source of all knowing......and recognising difference….and we start to understand how aspects of the site link to other aspects ……and where we are in relation to our camp…and the direction of and distance to our camp….and different ways we can return to camp…and where we are in relation to other places….and after a time the familiar becomes 'family'….and we can feel that we are becoming at-one with the site…..and we are having more and more of the site inside of us…and we find that we can travel through the area in our minds eye as we are now starting to have the site *embedded within* us as well……and I come to have some sense of what some aboriginals mean when they speak of 'connecting to and listening to the land'……and we talk about possibly using land up from a dirt road-junction shown as dotted line and designated x on the diagram below…..as a car park…designated 'A'…..for the 1000 plus cars that would be arriving for the gathering…..

……and area A is along the side of a stretch of water in an old river bed that has been cut off by the river changing course…..though it had been replenished from recent overflow from a nearby river…..

…..and we decide to go a new way to this area a (dotted line to the right from our camp) to check out the back of it so as to see how many cars may be parked in the area….and we leave our camp……depicted by the brown rectangle…..and wander along the edge of a stretch of water to the right of our camp…depicted by the brown line……...and then commence wading around up to our waist in a swamp…….seeing the occasional red belly black snake swimming or resting on floating branches ……....and our aim is to check out the swamp and find the start of the waterway and to get to the other bank….and we thought we had started to walk beside the other side of the waterway along the area designated a in the diagram above……....and that we would after a time be able to see our tents on the other side of the waterway. We were in fact entering another area designated 'B' in the diagram…...and the area had plenty of trees and bushes along the edge of the waterways so our vision was typically blocked for long views……

…..and we already knew there was another waterway…depicted at the top of the diagram……and assumed we were walking through area a... And we eventually came to the end of the waterway and then came to the dirt track junction that we'd been to on our previous walk…..depicted as X…..where our brown tracking links with the red tracking…..and my friend and I suddenly realise where we are…and we realise that we had been there before…...and we both experience a sudden shift in our embodied knowing of the site……and we both realise that we had not seen our camp across the waterway because we have just walked down a different stretch of water in another old river bed and realise that there is a body of land…depicted as 'B'….that we had not realised was there....and that there was in fact three different river courses …..and this also means that we suddenly can use this large new area (B) that is sparsely treed in the middle…and that this area would be ideal and available as a second car parking area…..with implications for the whole layout and use of the site…..and we both talked of the phenomena of the sudden change of the feel of the embodied site……and the instant addition of the third old river course and the land between the top two water ways has a completely different feel to it……and has all manner of implications that we are both now realising…….and you can only fully understand this by experiencing it…..

After a time….when 3,500 festival-goers arrive…..they quickly make tracks that become pathways and the main ones become dusty tracks that four to five people can walk together along…and I sense only my friend and I have the profound familiarity with the site that has emerged from our becoming thoroughly familiar with it as an embodied awareness and knowing…….we can go anywhere on the site in our mind…..you could take us blindfolded into the bush site…...before the paths are made...…and with the blindfolds removed…...we'd know where we are…...as we've become at-one with the site……

And in the past we typically used a lease site twice (New Year and Easter) before moving on. We were used to relocating. It was magical to discover ConFest in a new Site. We had relatively simple gear to move. Everything was done simply. A few tarps, ropes, 44 gallon drums, some pots and pans. Food was kept in a cubic metre hole in the ground lined with wet potato sacks. In it were a bag of carrots, a bag of potatoes, and some pumpkins. We made great and varied stews in a very large pot over hot coals. Stacked to one side of the hole was the long life milk.

Now we are starting to become mainstream. People are beginning to assume they own where they camped last time. We are getting more and more gear. It costs thousands to relocate all of our gear. The very thought of shifting locations even on the Moulamein site is a burden to some; a far cry from the Nineties

This document is an evolving document and a richer version will be available soon

ConFest Mutual-help Processes

Within all of the energies that came together in forming the first ConFest, a sustained focus has been, and remains to this day, evolving alternatives to the dominant system.

The British rum core controlled the first penal colony in Australia. From the outset it engaged in sustained cultural stripping of the way of life of the Irish prisoners and the aborigines. Since that time there have been forces seeking to impose regulation and control upon the way of life of common folk.

In the 1960's and 1970s there arose a massive grassroots passion to take back ability over our own lives. ConFest was an important part of this passion. To work with others to do things of our own making. To do things for our selves rather than having faceless government bureaucrats in high security buildings deciding what we can and can not do, and tying up even our humble resolve in red tape. All of this is resonant with Dr Jim Cairns' statement.

We live in a social life world that is massively imposed upon by the economic life world. The economic life world along with the social life world are massively imposed upon by the political life world with all of their bureaucracies and regulations. It is so pervasive we tend to not notice it.

Governments at any level and other bodies deliver a massive range of services in a particular, regulated, command and control rigidity to 'the general public'. Over the decades, our lives are increasingly being regulated. The media focuses on this regulated delivery of services to the common folk. This became very apparent to the people in fire affected areas a few years ago where they were swamped by service providers that paid scant attention to local mutual help processes. In many cases these service delivery agencies went out of their way to scuttle local self-help and mutual-help seeing these local actions as a danger and a threat to their contracts of service.

DTE and the ConFest processes support grassroots folk taking back ability over their lives including engaging in self-help and mutual-help in evolving alternative futures of our *own* making.

This mutual action extends to evolving communities and villages of our own making and supporting each other towards wellness.

Today around the world there are new forms of social movements emerging that have nothing to do with opposing anything. These new movements are not about power. They are all about *social relating* and evolving new and re-establishing older forms of social relating. Learning about living together and engaging in self help and mutual help. New forms of cooperating in mutual help. New forms of governance.

Over the years DTE has had waves of folk who believed they are alternative, and who have been trained by the dominant system. Perhaps with the best will in the world these folk begin attempting to organise DTE 'properly' that is, turn DTE and ConFest back into the dominant system. They start by talking about DTE and ConFest as being disorganised or 'poorly organised'. They want to organise us. They want to know, so they can predict so they can control, and particularly control decision making. They want to become directors.

They incorrectly believe DTE directors have decision making power. DTE rules place directors only in advisory and wise elder roles, not in decision making roles. The DTE rules *require* directors to have Committees of the Board. These Committees of the Board *are* the decision making process in the DTE Cooperative

These folk with mainstream backgrounds are used to carving the world up into little bits, into sectors and so they want to set up 'sections'. Then they want to have coordinators that become section managers; a 'site coordinator' becomes a 'site manager' (appointed by unilateral decision by a director) who attempts to tell everyone where they can put things, and what others *have* to do as he makes *all* the decisions. These people want to make on-site rules. They want to write procedure manuals and draft detailed site plans for fire circles. They want to write job descriptions and job accountabilities and responsibilities. They want to set up service delivery teams and name them to further their concreteness. They call themselves names like Pt Chang, or directly use dominant system labels like critical incident team. The team gets a uniform, and other symbols of power over others that sets them *apart* from ConFesters. These dominant system people then seek to link these teams with other teams to create departments. There is the dominant system use of language like '*manage* crisis *intervention* and *victim* support. Without sustained consciousness of this dominating trend, DTE and ConFest will end up as another part of the dominant system and the dream of the first ConFest will be dead.

Any raising of the above themes has these dominant system kinds of people saying things in emails and at meetings like (to quote):

> 'Stop living in the past',
>
> 'Well, perhaps you should step out of the 1970's and into the 2010's? There are a few that are clinging onto an era that happened between 30 & 40 years ago. Time to come into the modern age folks.'
>
> 'However we have a number of formal processes. The world of today is a very different one from decades ago. The issues and legal requirements are quite complex and are managed in a professional manner.'
>
> 'We *have* to have all of these 'innovations' or the dominant system will close ConFest'.'

Back to the ConFest way - during ConFest, the ConFest community, and communities of communities evolve and sustain the emergence of the spirit of ConFest and all of the happenings.

In this all-pervasive controlling world of government submissions, permits, and regulations, DTE uses the same ethos of mutual-help in ensuring the ConFest site and the presence of all-weather access, fire access, toilets, potable water and the like. We live in this regulated system and engage with it in ways that distance ourselves from becoming just like the dominant system. It's tricky, though we do it.

We have alternative folk with extensive experience of engaging with local and state governments and having good working relations with them..

Fire safety, personal safety, community safety and community wellness are all *whole-of-community concerns*, and community and community members in mutual help are typically the *first* responders when something happens. The typical fire at ConFest starts very small. The people closest to it are the first responders and time is the essence. A few buckets of water. A few wacks with a shovel and its all out. The community is our first response fire process. The community has been the ones to put out most of the little fires over the years

Mutual-help differs in a number of ways from government and non government service delivery (Spencer et al, 2004).[101]

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[101] Dr Les Spencer et al 2003. Interfacing Complementary Wellness Ways.
Published through links of Univ of Philippines.

In all of this, what 'alternatives' *have* been evolving? Alternatives that dominant system people do not comprehend as these alternatives don't make sense in their world. When it does not make sense, dominant system people term it non-sense (nonsense).

ConFest emerges through mutual-help. During ConFest, attendees evolve all of the many happenings, events, workshops and magic moments. Except in the ConFest market, ConFesters are not there as clients of someone delivering goods and services; DTE does not 'put on' any concert, workshop or anything else. ConFest has the unique property and process whereby ConFesters self-organise in creating the ConFest experience in its myriad forms. Nothing is pre-planned. Things emerge from the energy of the ConFesters

Self-organising Systems

This paper outlines some aspects of self-organising systems (SoS) in the natural and the social life worlds, provides some examples of SoS from both worlds, as well as outlining some of the ways one may identify and engage with SoS. It has been long observed in natural systems that the dynamic nature of a system may have a tendency to increase inherent order in a system. Camerzine writes:

> 'Self-organising systems are physical and biological systems in which pattern and structure at the global level arise solely from interactions among lower-level components of the system. The rules specifying interactions among the system's components are executed using only local information, without reference to the global pattern (2011).'

The paper includes an example of an SoS within a workshop process at a Conference Festival called ConFest.

Aspects of Self-organising Systems in the Natural Life World

- Aspects in nature tend to coalesce naturally into systems
- It is possible to identify what could be termed 'organising' within natural systems
- Natural systems typically have structure and process that are ordered, with system parts fitting together, and as such, possessing the quality of 'being organised'. An example - river systems draining huge areas of a continent – the survival of the fitting
- Huge natural systems are typically extremely dynamic with constant changes, while still maintaining a coherent over-all order – for example, dynamic change in river systems - rivers changing course during floods, and dynamic ever changing river deltas extend into the ocean
- 'Organising' emerges from happenings to myriads of system properties that are cohering together in increasing the likelihood of other happenings in naturally occurring contexts; emergent properties, patterns, and repeated patterns in nature, naturally combining aspects and symbiosis
- One example of an oft-repeated natural system pattern is gravity and land topography based water flow occurring on the oft repeated three primary landforms: main ridge, primary ridge and primary valley
- There is an abundance of 'stacked' possibilities in the billions of droplets of water randomly falling on the constraints of the three primary landforms
- Random falling drops of rain 'self-organise' in response to gravity – random events within the constraints of local context - either this side or that side of the main ridge – landing on pervious or non-pervious rock, or flowing over compacted or non-compacted soil, either soaking into the earth and seeping to lower levels to emerge as springs, or running overland to runoff into creeklets, creeks, streams and river systems, or evaporating off into the air again – a few simple salient aspects influencing complex systems and their outcomes
- This pattern is repeated in trees - the top-end branches and bottom-end roots – fluid distribution systems
- SoS typically entail many differentiated aspects; pattern, structure, process, and metaprocess (the process of the process)
- These aspects, structures and process are typically *simultaneously* interrelated, interconnected, and interdependent; this quality may be termed 'connexity'
- One requires what may be termed 'connexity perception' to sense connexity in natural systems – connexity perception is a capacity that few seem to have, though one may evolve connexity perception
- With connexity perception one may notice, attend to, and realise the significance of a few simple salient aspects influencing complex natural SoS and their outcomes (Berlow, 2010)

SoS Occurring Naturally in People Systems

SoS occur naturally in people systems and may be fostered and enabled (supported to be more able as SoS).

Social SoS have many of the aspects of SoS that occur in nature. It follows that one may use biomimicry (mimicking nature) in understanding social SoS.

Some aspects of social SoS:

- o SoS in social interaction are organised - though organised very differently from top-down imposed organisation - where the privileged few organise and control the many
- o With SoS, organising aspects *distributed through the total SoS* are contributing in sometimes difficult to predict ways in organising form, structure, process, and emerging outcomes
- o Proponents of imposed top-down organisation typically are dismissive of SoS - describing SoS as 'not organised', or 'not organised properly' - and as a natural consequence, such proponents typically have little interest in, or knowledge of SoS
- o A typical aspect of top-down imposed organisation is that it is pre-ordinate - being organisationally determined in advance - and participants use a manipulative type knowing so as to endeavour to increase prediction and control
- o SoS organising tends to be more emergent, with those involved using relational type knowing for better fitting to increase emergence and for tapping into and freely utilising the wisdom and knowing within system members; the formal system may restrict who can pass information and who can receive information
- o Members of SoS operating within the constraints of top-down organisation:

    - o tend to make use of any redundancy in the total organisation
    - o make use of any informal organisation, including 'grapevines'
    - o bypass organisational constraints on communication flow
    - o makes use of restricted membership social networking
    - o have informal shared understandings as to who receives communications

- o Emergence is one way complex self organising systems, system process and patterns arise out of a multiple relatively simple interactions
- o Emergent acts by folk engaging in SoS may constitute integrated 'levels' and 'matrices' (weblike networks) in complex SoS systems - what happens by a few self-starters may be 'picked up' and used by the many in a SoS
- o Things that work may be passed on in networks as rumours and adapted to new contexts
- o Some folk naturally engage with SoS without any particular consciousness of process
- o CB Radios mounted on poles in villages and around 80 CB radios carried by the core group mean that they is a continual stream of happenings that everyone in the core group is hearing so if anyone asks where a star picket driver is a few locations are given by those in the know. Things keep changing and we are all linked into the changing flux and flow of SoS; each night the core group eat and talk together so that everyone hears the days happenings and shares in tomorrows doings
- o Recall the 17 themes relating to visiting DTE Sites. Every one of them relates to enriching SoS with community

Some Examples of SoS in Social Contexts in Everyday Life

SoS may emerge within traditional top-down imposed organisational systems. For example, within the Australian Securities and Investment Commission (ASIC) there emerged three sets of *informal* professional information sharing networks within ASIC staff, namely among those with police investigation backgrounds, those with legal backgrounds, and those with Public Service Administrative backgrounds. While there was cooperation outside of formal channels in information transfer *within* the networks *within* the separate groups, there was *no* inter-group *informal* information transfer. These informal professional information sharing networks within ASIC were totally a self-organising phenomenon and taking place informal outside the formal organisation procedures and rules.

Even within all of the road rules, the flow of traffic may shift between a SoS, a rule-based, or a context-driven organising process depending on traffic volume.

Politicians talk incessantly about 'running' the economy. What actually happens in the economy is the combined result of millions of individual buying, selling, saving, investing decisions and actions - actions by millions of people often acting irrationally based upon a whim; the concerted actions of advertisers, the nebulous 'consumer confidence', and myriads of other factors. The economy is essentially a SoS that politicians, reserve bank officials and other powerbrokers endeavour to have top-down organisational influence and control over, and they tend to have little understanding of SoS.

Engaging with and Supporting the Emergence of Wellbeing in SoS

SoS are typically *already present* in social systems – the challenge is to notice the SoS process – connexity perceiving.

Another challenge is how to support the process in ways that doesn't collapse the SoS process; important aspects are looking for:

- o Self organising that is *already* happening
- o *Informal* structure and order operating outside of any *formal* structure and/or formal process
- o The significance of a few simple salient aspects influencing complex natural SoS and their outcomes (Berlow, 2010)
- o System parts fitting together – the survival of the fitting
- o People networking outside of formal arrangements and channels for making things happen
- o dynamic changes occurring while still maintaining a coherent over-all order in the self-organising
- o 'Organising' emerging from happenings to myriads of system
- o People energy cohering in 'determining' happenings in naturally occurring contexts
- o Emergent properties, patterns, and repeated patterns
- o Naturally combining aspects.
- o A few simple salient aspects influencing complex systems and their outcomes
- o Social phenomena that have metaphorical similarities to natural phenomena – eg free energy in the social system – akin to gravity (an example is a number of folk with a passion for something being self starters in engaging in informal action; for example, the three different networks in ASIC
- o People's passions and interests tending to coalesce around themes that are conducive to coherence
- o Opportunity to stack possibilities for the emergence of SoS
- o Aspects, structures and process that are typically simultaneously interrelated, interconnected, and interdependent using 'connexity' perceiving

- Contexts for cultivating connexity perception so as to be able to sense connexity in systems – looking for inter-connecting and inter-relating and inter-depending - and all of these aspects being linked to informal social processes
- System aspects that are informally organised via grapevines and rumours networks passing on rumours of what works
- Organising aspects *distributed through the total system of systems or within sub-sections*
- *SoS* contributing in sometimes difficult to notice and unpredictable ways in organising form, structure, process, and emerging outcomes
- Top-down organisation types dismissing SoS aspects as being 'not organised' or 'not organised properly'
- System aspects that are self-organising such that imposers want to shut down SoS or bring SoS under top-down direction and control, and want to impose people to be 'in charge' of SoS action; people who will tell other people involved in SoS what to do, and plan and decide what they do
- SoS action where those involved are using *relational* type knowing for better fitting to increase emergence and tapping into and utilising the wisdom and knowing within system members
- Ways whereby complex SoS arise out of a multiple relatively simple interactions
- SoS action that is constituting integrated 'levels' and 'matrices' (weblike networks)
- What happens by a few self-starters being 'picked up' and used by the many in a SoS
- Things that work being passed on in networks as rumours and adapted to new contexts
- Folk naturally engaging with SoS without any particular consciousness of process

One of the major potential limiting factors in supporting SoS is typically, one's pervasive socialisation within the reality of the dominant top-down system imposed organisation.

Supporting the Emergence of SoS - Without Collapsing SoS

There is a mass of aspects of SoS that may be noticed, and gently and subtly engaged in to support the emergence of SoS - without collapsing SoS.

Some of these aspects:

- Increasing awareness of awareness of being in the world with others
- Increasing finesse in connexity perceiving
- Setting up contexts rich with possibilities
- Setting up masses of wellbeing possibilities
- Connecting and relating and passing on what's happening
- Going to places with increased chance of connecting and relating with others, especially significant others in SoS terms – networkers, nodal people and self starters
- Increasing the use of the passive voice in internal dialogue, and in conversing with others, as in 'things *may* happen', rather than 'you can/will do this for me'
- Use of softeners as in '*may*', '*perhaps*'
- Surrendering to SoS and going with the flow
- There is a pervasive positive feel good vibe that pervades SoS in full flight

An Example of SoS at ConFest

ConFest is a campout conference-festival now ran by Down to Earth Victoria Inc. that was first held out of Canberra, Australia in 1976. The central and abiding theme of ConFest is 'exploring ways of evolving and sustaining community and alternative lifestyles'. The people who energised the first few ConFests well knew that the processes for setting up

ConFest were as important, or even more important than ConFest itself, as working out how to work together in community was an essential by-product of the site set-up process. The following segment briefly outlines an example of a SoS at ConFest, which demonstrates that it's possible to mimic nature (biomimicry) in processes supporting the emergence of SoS.

During Easter 2011 there were 671 workshops (one, two, or three hour in length) held over the seven days of the gathering. These workshops were announced on the Workshop notice boards as happening at 33 prepared outdoor workshop sites. Other more informal workshops happened throughout the Site and were only advised on local area noticeboards. There were well over 7,000 attendances at workshops during that Easter ConFest. After paying the Aus$80 entrance fee, all workshops are free and all workshop presenters volunteer their time. These workshops were run by one, or two, or more people on a very wide range of wellbeing related themes. Some workshops were talks, some were experiential, and some were discussions - many forms. All of this massive workshop process is self-organising!

Aspects of this complex workshop SoS:

- o Though it is commonly understood that workshops 'happen' at ConFest, the workshop process is not pre-ordinate – the whole of it is not organisationally determined in advance
- o It does not involve top-down imposed organisation – though there are some that see the 'need' for someone to be 'in charge' of workshops or 'running' the workshop scene. Others more attuned and resonating with SoS sense that other very different and more subtler roles are fitting
- o My sense is that workshops and *everything* to do with them emerge as a SoS
- o The workshop boards and workshop spaces are two simple salient aspects of the workshop process, and these 'emerge' as is the way in complex natural systems
- o New boards are acquired when needed and reused. Rope to erect workshop shade tarps is acquired. Chalk is acquired and put out near the workshop boards as needed - a few boxes of chalk are stashed nearby and a few know where they are
- o Temporary carports have typically being used to provide shade over the workshop noticeboards and to ensure workshop information is not lost to rain. People know where the boards and carport parts are located
- o Some folk know how to light the workshop boards at night with batteries and inverters and some know how to recharge the batteries
- o Over the years a process has been fostered whereby many folk know how the workshop boards go up just before ConFest; some know where the workshop boards and carports have been stored last ConFest; some know what capacity is available from time to time to have the boards and covering brought over; communal discussion determines where the boards will be located for ConFest; energy assembles for assembling the boards; over time a number of folk have learnt the patterns of the layout of the lines on the board; various steps are taken to ensure sufficient chalk is available
- o This workshop system elements, process, and patterns arise out of a multiple relatively simple interactions between people with an interest in the theme of workshops
- o Just before ConFest starts a number of people now find each other and the word goes out that at a certain time and place workshop boards and workshop tarps are being erected. A team of around six or seven are all that's needed for either job. Only two or three need prior experience and many have formed that team over the years
- o Some areas now erect their own workshop spaces such as Bliss Kitchen, Tipi Village and a few Yoga energies, and either bring their own resources or use some of DTE resources by linking in with those who know where they are

- There is a growing consciousness of selecting ideal places for workshops and what to look for, and how to have these selected before they are lost to ConFest campers
- The tarps set-up people now know where to get the tarps, ladders, and rope
- They bring along a few sharp knives. They know how to keep their knife, as knives are easily lost if placed randomly on the ground
- Originally, folk involved thought they were 'putting up tarps', and the shade of the tarp they were erecting would be over in a pile of dead trees. Now they know that we are 'creating ambience, shade and useable space' with standing room for say 180 people, and tarps are set at appropriate heights and angles to create useable shade throughout the day – it gets VERY hot during ConFest
- There is a growing knowledge of how to tie the tarps to trees and star pickets
- Typically, nine to twelve tarps are erected and the sites named
- Soon many more workshop places have been created by other ConFestors as a self-organising phenomenon – 33 places at Easter 2011
- Workshop locations and their names are put on a site map on a separate board placed near the workshop boards showing the workshop sites locations
- Within this workshop energising process, many people have got to know one another as a micro-community; and 'common interest in the workshop process' is the theme conducive to coherence among these people
- Once the boards are ruled and the names of workshop places are put on top of the columns, that is the signal for the SoS to go into very high gear
- Within an hour or two perhaps a hundred or more workshops are written up and, as there is space for two days of workshops, the writing up of subsequent days workshops is all self-organising during the seven days of the festival
- This workshop SoS is constituted by hundreds of simple salient self-organising acts by hundreds of people - emergent acts that integrate into the complex SoS system
- '*Love of the ConFest workshop scene*' is the *permeating theme* that is '*conducive to coherence*' in all of this SoS; this *Love of the ConFest workshop scene* is the framing value of all of this SoS and engenders a palpable gentle energy that is very apparent to anyone that is sensitised to feel love-in-action

The ConFest Workshop process is a model SoS that sustains the original theme at the founding of ConFest, 'exploring ways of evolving and sustaining community and alternative lifestyles'.

The workshop SoS maybe adopted and adapted widely in ConFest site set up and pack away, during ConFest, and more widely in actions for social change.

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ConFest Energisers

Are you thinking about your range of experience and competence? Thinking about or intending to hold hands-on do-it-yourself workshops at ConFest?

Perhaps briefly describe what you may do. Perhaps share about the type of context, village, or space that may be fitting. Would it be interesting to stay in a related themed village?

Some possibilities:

Acoustic music	dance – African tribal	group dynamics	play and games
Art/drawing	diet and wellness	healing	poetry
Art therapy	drama	juggling	re-birthing
Body work	drama therapy	massage	relationships
Children's play	drum and percussion	mediation	safety and wellness
Circus	energy	organic farming	sexuality
Clowning & jesters	energy – female	pagan	sing and chanting
ConFest outreach	energy male	Permaculture	spiritual
Dancing – belly	forest nurturing	personal growth	storytelling
Global futures	new soc. Movements	ConFest outreach	healing community
Healer networking	good news	mutual help	self help
Taking back ability	collaborating	processes	evolving mini gatherings

This years ConFests are an opportunity to explore practical things that enhance the wellbeing of ourselves, our communities and every aspect of the planet. A joyful exploring and sharing of constructive energies.

Energising Conferencing at ConFest

Energies are growing to bring conferencing back to ConFest – like the early ConFests – where speakers and discussion sessions were vibrant, with thought-action extending as an integral aspect of the ConFest experience.

How would you like to facilitate and/or participate/enable in any of the themes below? Or others of your own choosing?

To encourage communing and exchange, all presentations and discussions panels and the like may allow plenty of time for open large and small discussions.

Or you may want to organise an *all-coffee break* conference. It's a common experience that coffee breaks are the best aspect of conferences. So create a time and a place for an open-theme open agenda all-coffee-break conference.

Conference process boards will be along side the workshop boards. There'll be scope to link up with other participants for panels and hypotheticals.

You may want to post your interests on this ConFest site. So examples:

alt agriculture	community	gender respect	political practice
alt education	children/youth	global futures	poverty re-solving
alt health	communalism	community governance	respect for difference
alt history	co-ops	mythology	new social movements
alt technology	economics	peace-building	spirituality
artistry	ecology	Permaculture	third world
art healing	free energy	personal development	unionism
agriculture	food security	peacehealing	wellness and wellbeing

On Being Safe at ConFest

Dehydrating is a major issue, so always carry and drink water.

Injured feet are no fun at ConFest so always where suitable footwear.

While ConFest is a place to explore alternatives it is also a place to explore care and respect of others. DTE folk and ConFesters respect the integrity of others. It is not in any way in keeping with the spirit of ConFest to be engaging in inappropriate behaviour, and or unwanted contact with others. Folk are supported to care for themselves and each other and there are within the gathering people that are linked into DTE processes for sustaining the integrity, wellness, and safety of ConFest. Workers kitchen, arts village, information, and first aid, and folk carrying the DTE CB radios can link you into this process.

COMMUNITY MUTUAL-HELP PROCESSES

DTE has had an informal wellness support group that has been going quietly behind the scenes for over twenty years with well evolved processes, experience, competence and track record. The following processes have evolved from this experience. There has also being a series of workshops on the themes of ConFest Ethics and Processes for addressing ConFest ethics breaches.

Community Mutual-Help Processes in the Context of Alleged Breaches of ConFest Ethics and Wellness Principles

Possible Sources of Feedback on Alleged Ethics Breach

- o From distressed person to someone giving support
- o From ConFesters who are participants at the same happening, event, workshop etc
- o Hearsay, where people repeat what they have heard from others
- o Oral comments 'in confidence'; does the confidante disclose comments received in confidence?
- o Oral reporting; the disclosure of events with no, partial or full descriptors; with or without identification of the person(s)
- o Multiple reports of the same incident
- o Multiple reports of separate incidents involving the same person
- o Learning via the grape vine
- o Informal and more formal reporting
- o People reporting something has happened though will give no details
- o Hearsay reporting on the internet
- o Issues raised at morning sharing (a ConFest tradition where a number of hundred would come together to share a discussion circle and engage in ceremony)
- o Issues of fair equitable process in naming alleged offenders in large groups
- o Open and closed radio links
- o Issues relating to:

    - o Hearsay reporting
    - o Written statements
    - o False allegations
    - o Proof and reasonable proof
    - o DTE members and others being inadvertently and or unwisely caught up in aiding and abetting
    - o Covert surveillance
    - o ConFest wellbeing and crowd contagion

Support of a distressed person

Support by:

- o Family, friends, and acquaintances
- o Caring strangers
- o Eye witnesses
- o Members of a village community
- o First aid tent folk
- o Information
- o Workers kitchen
- o People camped nearby
- o Identified folk with support experience

- o DTE informal wellness support group (that has been going quietly behind the scenes for over twenty years with well evolved processes, experience, competence and track record

Obtaining further details from a distressed person

- o Issues of confidentiality
- o Respect of the current psychological and emotional state; no further escalation via information gathering
- o Weighing previous concern with a quick response in identifying the 'alleged offender'; prevening possible harm to others
- o Balancing distressed person's non-disclosure with safety of others

Seeking out and contacting eye witnesses

Contact by:

- o Family, friends, and acquaintances of distressed person
- o Caring stranger(s)
- o Eye witness(es)
- o Identified folk with support experience
- o DTE informal wellness support group (that has been going quietly behind the scenes for over twenty years with well evolved processes, experience, competence and track record

Contacting persons identified as alleged breakers of the ConFest ethics

Contact by:

- o Family, friends, and acquaintances
- o Caring strangers
- o Eye witnesses
- o Members of a village community
- o People camped nearby
- o Identified folk with support experience
- o DTE informal wellness support group (that has been going quietly behind the scenes for over twenty years with well evolved processes, experience, competence and track record
    - o Processes whereby this support group becomes/does not become involved
    - o Processes for who from the support group become involved in a particular context

Processes for linking self-organising community processes into DTE informal wellness support group and the ConFest committee ethics processes

Balancing fairness, equity and safety for:

- o Distressed person
- o Alleged offender
- o Wider ConFest community
- o ConFest spirit,
- o ConFest committee, and
- o DTE directors

Preventing witch hunts, mass blame, and judgement.

Positions that may be taken by the 'alleged offender'.

- o Refuses to comment
- o Provides own version of events, meaning, and or rationale for what happened
- o Denial
- o Justifying the behaviour
- o Admits to some or all of the alleged behaviour
- o Provides mitigating circumstances
- o States the other party was a willing partner
- o Others

Processes ensuring social ecology, equity, fairness and healing for the alleged offender

- o Presumption of innocence (?)
- o Issues relating to the distressed person and the alleged offender being at the same meeting
- o Evolving processes of informal and formal action
- o Use of open and closed radio links
- o Issues relating to privacy in the context of linking with the Committee of the Board and the Directors
- o Processes relating to the issuing of a formal letter from DTE to alleged offenders

Other matters

- o Minimising the possibility of a report stressing the whole of the ConFest community
- o Processes for relational mediating, support and healing involving large numbers of people (c/f Birdlands ConFest alleged rape aftermath)
- o Providing healing support for people wrongly accused
- o Providing healing support to the DTE informal wellness support group
- o Healing support for offenders and support in re-entering the ConFest community
- o Ethics ceremonies and rituals
- o The low profile of the DTE informal wellness support group
- o Evolving the experience within the DTE informal wellness support group

The Total Care Foundation's Role in the Early Festivals
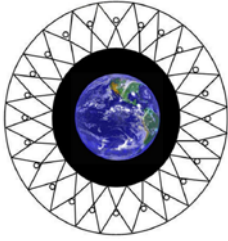
The Total Care Foundation Inc

Dr N. Yeomans
Coordinator, Community
Mental Health Services

Chief Secretary and Minister for Labour and Industry
121 Macquarie Street Sydney, NSW 2000

13th March 1969

Dear Sir

Paddington Festival and Market Bazaar 21st – 22nd June 1969

The Total Care Foundation, a registered charity, is acting with a number of other bodies as a co-sponsor for a mid year festival and market bazaar to be held at the Paddington Town Hall beginning on Friday night 20th June through till Sunday night the 22nd June 1969. These activities will include Australian, Continental and Asian music, dance, and drama as well as artistic exhibitions. Admissions will be charged to those functions held in the first floor space of the **Paddington** Town Hall though not to those held elsewhere. It is anticipated that in the main hall a **market bazaar** will be held with various voluntary, community, and commercial groups having stalls. It is anticipated that religious and voluntary bodies will pay minimal or cost for use of an area while commercial ventures will be charged more. A proportion of the profits will also be probably allocated as a commission.

Proceeds of the festival are to go to a fund to maintain these activities on an annual basis. And also towards the establishment of a cultural and artistic centre in the area.

A similar festival, **the Watsons Bay International Festival**, was conducted in October of last year at Watsons Bay, as a preparation for the Captain Cook Celebrations on April 29th 1970. However, this was so successful that the present **Paddington Festival** and a planned **Centennial Park Festival** for October 12th 1969 have evolved as the next steps. All of these activities are on a non profit community basis.

It is requested that permission be granted for the Market Bazaar to be open Sunday morning the 22nd June at 9:30AM so that its activities over the weekend will be continuous. I would also be grateful to be informed if any further procedures are required in relation to your department for the festival and also for the one to be conducted in Centennial Park in October and at Watsons Bay next year.

I look forward to your advice and information.

Dr Neville Yeomans
President

Group Processes

Over the years folk have commented that some find DTE meetings, both Directors Meetings and ConFest Committee of the Board Meetings very challenging to attend.

The following material may contribute to increasing the quality of Group Processes.

Folk in Fraser House explored transforming ways using audience and crowd effects in small and large groups (180 people). To approximate these groups, over the years at ConFest I have been exploring group processes for have 180 people together where 95% of the time they are experiencing things and learning from their experience. How does one engage with large groups? How does one acquire the experience of sensing the group such that one can read the group, and sense what it wants to do next? And how may one engage with group mood? And changes in group mood? And changes in group energy? And 180 people talking generate a very large amount of noise, so how does one have the noise settle down to explore a change of theme or action? The following segment set out what I have found that works.

CONTENTS:

Enabling Group Processes

Group Process - Acquiring group process micro-experiences

Group Process - Options

Group Process - Organic leadership competencies

Group Process - Refining specific micro-experiences

Group Process - Synergetic group behaviour

Group process - Types of dysfunctional behaviour

Group Process - Using structured experiences and games in group-building

ENABLING GROUP PROCESS

A brief set of notes about enabling learning in group contexts.

The term **Enabling** involves creating and/or fostering physical and psycho-social contexts and climates within the group and encouraging the sharing of healing ways. These actions may in turn foster and enhance group members' capacity for personal and group empowerment in extending abilities, in making effective responses and in taking effective action together to reach outcomes.

The term **Event** is used to denote either a prearranged or spontaneous gathering with a spontaneously unfolding healing wellbeing context.

The term **Event Enabler** (EE) is used to denote the group's primary Enabler. The **EE** may provide some structural process within the Event, particularly to activities having the primary focus of participant's learning by experiencing their own interaction with others.

- Gathering Celebrations
- The New Years Eve Gatherings
- Regular healing sharing gatherings
- Campouts with friends
- Festivals

ORIENTATING PARTICIPANTS

The EE/S may arrange that participants enter the Event knowing none, some or all of the following:

- That it is a healing nurturing context
- Some of the things that may happen
- Some of the things they may experience
- Some of the things they may be able to do afterwards
- The above may be framed so they have 'curious anticipation' as a learning resource-state

SETTING UP ANTICIPATION FOR THE EVENT

EE/S may set up the 'entry' phase; for example:

- talking with possible participants
- linking possible participants with each other
- "notices" regarding Event
- group meetings about the Event
- individual meetings about the Event

All the above may energise and build curiosity, anticipation and enthusiasm for the Event.

NORMS

Event and group behavioural norms may be unobtrusively conveyed, modelled, monitored and upheld by the EE and co-EEs prior, during and after the Event.

CONTENT AND META-CONTENT

Typically, what happens is in the participant's hands, not the enablers and particularly not the EE. Participants may have a sense of the kind of wellbeing things they want to embrace, explore and resolve during their time together. They may have this from the outset and/or as the Event unfolds.

The EE may have a host of experiences and processes that participants may want to try out. While the EE may have a vague structural process to possibly use at the start of the Event, typically the Event processes soon become spontaneous in their organic unfolding.

PROCESS AND META-PROCESS

Meta-processes are processes about or relating to or for monitoring other processes.

Typically the EE has an ever widening range of process options - As well, the EE's have meta-processes that the EE, other enablers and participants are using.

Initially, participants may have no awareness of the massive number of process options that the enablers are using.

EE's and other enablers may intentionally, or spontaneously/ intuitively use process options.

WHAT PARTICIPANTS DO AND ARE ABLE TO DO DURING AND AFTER THE EVENT

Typically, this is entirely in the hands of participants. The EE and any other enablers present are there as resource people.

EE'S PROCESS-MONITORING ROLE

EE's tend to be continually expanding and improving their process and meta-process micro-experiences.

EE's also tend towards developing their perceptual capacity to be able to continually monitor, during all aspects of the event, both the processes and meta-processes being used by all those participating, including the EE and other enablers.

For example:

What is this group's non verbal communication suggesting that we do next? For example:

- that we have a shift in energy level - fast stuff or slower stuff
- a shift in posture - from sitting to moving
- head stuff or body stuff - or a mixture of the two
- that we have a break
- that we work alone, in pairs, small groups or in a large group

What, if any, aspects (in sensory specific terms) - will I be looking for, hearing and feeling:

- for next few seconds?
- for the next few minutes?
- for the next hour?

For example, to *see* people increasing their *recognition* and *pleasure* that:

- they are *already* experienced nurturers
- that they can *already* have this new micro-experience with *ease* that they know the nurturing difference it has made to themselves
- they can easily pass the healing way on so others can do it with ease and with nurturing results

Are we achieving these outcomes?

Are we on target to achieve some more global outcomes?

What are the participants' verbal and non-verbal content and process behaviours (both conscious and unconscious) telling me to do or not to do next or in a short time?

ACTION RESEARCH MODE

EE(s) may monitor:

- meta-process (the process of observing process)
- psycho-social process

  (individual/sub-group, group)

    o group process
    o content-specific (action/task) process
    o content-specific (action/task) metaprocess

EE(s) may monitor the following outcomes:

- Event outcomes
- Global outcomes (personal/group/local people)
- Particular-activity outcomes
- Micro-experience acquisitions outcomes
- Behaviour change outcomes
- Issue resolution
- Moment to moment outcomes

Note that some outcomes may emerge out of the shared time together. The EE does not impose his or her outcomes. Rather, EE seeks the realising (making real) of the desires of the participants with attention to ecology (psycho-social wellbeing)

FURTHER PROCESS AND METAPROCESS OPTIONS

EE's may use the following process options:

- Having EE's own facilitating and enabling process open for any participant to observe and model.
- Specifically drawing attention to the processes that the EE's are or will be using.

EE's may use the following process options:

- Maintaining a caring and nurturing frame.
- Using voice, tone, speed, volume, etc as appropriate to context.
- Sets up success.
- Sets up event norms.
- Sets up ecological feedback norms.
- Sets up 'interrupt' expectation.

(I'll stop you from time to time.......)

- Uses 'interrupt' to reconstitute negative and destructive behaviours (refer adaptive behaviours).
- May preselect 'appropriate' people, (according to context and learning possibilities) to 'go first' or 'last'. Examples:
    o the experienced role model
    o the bold confident person
    o the natural leader
- form small groups (2 then 4 then 8 etc; then smaller groups
- reporting to plenary session
- use various strategies to raise or lower the energy and arousal of the group

- set up and sustain a climate of 'purposeful lightness'
- generate and sustain good vibes and engrossment ('Hasn't time flown!')
- creative use of silence/silent time
- variation in suggestions given to suit pace of the group
- moves to next phase of each activity at appropriate time. Examples:
  - When most finished
  - Give one minute wind-up

EE's may use the following process options:

- Quietly tells one group that has finished ahead of the others to go to the next phase
- Quietly tells two groups who have finished to join and discuss
- 'Perhaps you can finish the current discussion point and then ....'
- Selection of:
  - size of groups
  - timing of activity
  - membership of groups
  - changing membership of groups
  - change in (content/sequence) if previously discussed

STRUCTURING OF FEEDBACK AND DISCUSSION

The EE may structure a process for participants to internally reflect on their experience, discuss these experiences and insights and give feedback to others.

USE OF PROCESS OBSERVERS

The EE may suggest that some people may want to take on a process observer role and for this to be either a structured or unstructured role.

The EE may give suggestions as to when and how process observers may want to give helpful and **ecological** feedback to other participants.

Being **Ecological** means for feedback to be:

- empowering
- helpful, and
- nurturing

It involves:

- the context set up for giving feedback
- the content of the feedback and
- how the feedback is given

Ecological feedback *excludes:*

- judging
- condemning
- fault finding
- giving advice to others on how to run their lives
- demanding (you should do this....).

For example, a group of process observers may be set up who share their observations prior to providing feedback to the group. They may quietly swap observations during the group activity. Enablers and/or the EE may observe this sharing to ensure that 'feedback' is 'shaped' so that it is ecological before it is shared as feedback to relevant individuals and the group.

Often there are common learnings. Sometimes each participant is learning different things from the experiences - things that may have personal relevance and validity. Often they may have learnings that they do not immediately appreciate. They may have insights that come to them in the coming days and weeks; some insights may come to them in particular contexts that have similar aspects to segments of their experience during the Event.

The EE may set up activities and micro-experiences as isomorphic metaphors for some aspect of group or individual experience. An '**isomorphic metaphor'** is an activity that closely mirrors the participants' behaviours, ideas and feelings present in some segment of group behaviour without being explicit about it. The metaphoric activity is set up whereby ecological and effective behaviours lead to the resolution of ineffective and dysfunctional behaviour. Laceweb experience shows that this is a powerful learning process that minimises critical and judgemental behaviour sabotaging the change. Isomorphs are things that closely resemble others. EEs can also use isomorphic storytelling to achieve similar aims

The EE can structure specific experiences so they are powerful metaphors

The EE can schedule the timing of process-feedback by observers. Process feedback can be aided by the EE.

Finesse in timing feedback allows participants the opportunity to flexibly move to ecological behaviour while the experience is still in progress so they experience success in achieving some desired outcomes rather than experience failure.

SEQUENCING OF EVENT

Activities may be linked.

The sequence of activities may be neither random or tightly structured. The group will 'tell' the EE in subtle ways what to do next. For example:

- shifts in psycho-social states and energy states:
- boredom
- confusion
- increasing or decreasing energy
- signals that they are ready for a bigger challenge
- enthusiasm
- dysfunctional behaviour that may be ecological to 'work' with
- non verbal behaviours
- emotional states

- It may be appropriate to 'close things down a little' or 'open them up' (especially with group-work focus).
- Sequencing may be designed to avoid mental or physical overload unless there is an ecological reason to do so.
- The EE may set up sequences of 'process'-discussion (Group A then Group B, then observer's feedback) to ensure maximum scope for insight and learning.
- Everything that happens during the event may become an integral part of the Event. For example, the timing, preparation and style of meals may be strategically designed to complement the other Event processes. Consideration may be given to the effect of

interaction during meal times and other breaks (especially the possible effects of such interaction on the next experience.

EE'S ROLE IN PACING THE EVENT

One of the EE ' s roles may be pacing. For example:

- keeping things moving
- being sensitive to the effects of fatigue
- creatively using fatigue
- scheduling thinking-time & slowdown-time
- avoiding burnout
- no one is left passive or dying of boredom unless there is value in it.
- People in the above states may be invited to take on a process or meta process observer role.

ON-THE-SPOT JUDGEMENTS

The EE may make on-the-spot judgements about:

- group size (pairs, three, four, ten etc)
- group membership (random or planned - selected by group or EE?)
- what criteria for selection, if any
- Length of time in particular segment
- feedback and debriefing
- process for maintaining ecologic feedback by group members.

(See 'Use of process observers)

- Standing groups, sitting groups, group huddles.)

SPECIFIC EE ADAPTIVE BEHAVIOURS

Verbal and nonverbal behaviours "says the same thing" (being congruent).

For example:

It's no good saying "You will find this interesting." with a doubtful, hesitant tone and a bored disinterested looking expression .

Every aspect of EE's behaviour assumes participants will follow suggestions. Examples:

- assumes compliance
- gets cooperation of the group
- uses presuppositions:

'Okay, you'll enjoy the next thing.....

- uses subtlety
- 'Right, perhaps you may like to *get into groups of four now* and ....'

(Note the embedded command - in italics)

- When appropriate, the EE effectively models any behaviour that the EE is developing in the group.

- Uses the 'interrupt' to stop and reframe/redirect dysfunctional behaviour.
- Sets up multiple opportunities for growth
- Sets climates of openness, exploration, curiosity, flexibility, mutual respect and caring
- There is no 'truth' with a capital 'T'
- Introduces two types of knowing, namely:
    o 2+2= 4 type knowing
    o 'knowing a person'
- Points out role of 'points of view', 'framing', 'reframing' and maps . For example, different people may each select one of the following words to describe the same thing:
    o A challenge
    o An issue
    o An opportunity
    o A threat
- Sets up successful experiences. For example, if a group (or members within it) have problematic or dysfunctional behaviours, sets up context where these particular behaviours are NOT present. It's easier to learn from successes. The EE may do this by structuring the experience of a set of micro or sub-elements and then structuring an experience that embraces them using these elements.

GROUP PROCESSES - ACQUIRING GROUP PROCESS MICRO-EXPERIENCES

GROUP PROCESS MICRO-EXPERIENCES

A process is 'how' something happens. A metaprocess is a process about processes.

Some groups with very poor and problematic processes achieve superb results. Other groups with highly refined and seemingly excellent processes may have totally insignificant results.

Process is only part of the dynamic. Tenacious determination and persistence - real 'fire in the belly' - seems to be an important element. Some action people appear very quiet and invisible - yet they get on with the job - often with very few experiential processes. Those few experiential processes they do have and use, work!

Given this, improving process experiences *may* contribute to action.

MICRO-EXPERIENCES FOR GROUP METAPROCESS TASK ROLES

(functions enabling the selecting and carrying out of group process task roles)

- establishing and framing contexts
- rapport
- uptime
- downtime
- group downtime
- seeking opinions
- attending
- discussion leading
- initiating activity/action
- seeking information
- giving opinions
- precision information gathering
- giving information
- left brain/right brain thinking
- analysing and synthesising

- elaborating
- paraphrasing
- summarising
- clarifying
- testing feasibility
- questioning
- task standard setting
- output recording
- playing devil's advocate
- specifying task desired outcome
- visioning and imaging,

MICRO-EXPERIENCES FOR REFINING AND MAINTAINING GROUP PROCESS

- specifying group process desired outcomes
- group process standard setting
- encouraging (reticent members)
- expressing perceived group feelings
- gate keeping (all contributing)
- following

MICRO-EXPERIENCES FOR GROUP PROCESS TASK ROLES

- advising
- innovating
- promoting
- developing
- coordinating
- producing
- inspecting
- maintaining

MICRO-EXPERIENCES FOR GROUP PROCESS ON TASK AS WELL AS MAINTAINING, BUILDING, STRENGTHENING AND REFINING GROUP LIFE AND OUTCOMES

- enabling
- maintaining rapport
- listening
- attending to/monitoring
- process
- content
- diagnosing relieving tension
- mediating
- valuing
- seeking cooperation
- seeking consensus
- testing for consensus
- challenging
- seeking synergistic outcomes
- nurturing and supporting
- maintaining peek functioning
- coaching
- counselling
- setting performance standards
- specifying and exploring issues
- building on a theme

- specifying current outcomes
- specifying decision variables
- specifying desired outcomes
- exploring and evaluating alternatives
- exploring differences of opinion
- resolving issues, problems/conflict
- integrating divergent thinking
- deciding and making decisions
- evaluating outcomes
- providing effective feedback
- 'delegating' to individuals/groups
- administrating
- monitoring stages in group process
- from constraints to decision variables
- coordinating and linking
- specifying constraints
- creating/sustaining continual improvement
- feedback

MICRO-EXPERIENCES FOR GROUP METAPROCESS ON TASKS

RAPPORT:

People in natural rapport tend to start mirroring each others behaviour, eg they talk at the same speed and volume, they acknowledge each other. Refer rapport .

UPTIME:

Having all senses focused on external experience and attending to the group's process and content. Refer uptime .

DOWNTIME:

Silence: entering into internal activity to recall past experience, tapping creative resources, generating new ideas, contemplating possible futures and thinking through ideas. Refer downtime

GROUP DOWNTIME:

Having all members go silent for a time to enter into downtime; may be used for creative innovating, evaluating, synthesising, and interrupting dysfunctional behaviour.

ATTENDING:

Using uptime (see above), having all of one's senses on the other group member's verbal and non verbal behaviour (as opposed to being lost in thought or recalling past or possible future events).

DISCUSSION LEADING

Enabling all group members, even the quiet ones, to effectively contribute to the discussing and bringing up of matters before the group. The discussion leader typically talks less than anyone else. The role is to foster *other* members talking, as well as others taking up all of the differing roles, including clarifying and summarising, explored in these notes. There may be more than one discussion leader.

INITIATING ACTIVITY:

Using new approaches and processes for resolving issues; getting action started; proposing and following through on new initiatives; suggesting and implementing action on new ideas and proposals based on new ways of seeing, feeling and thinking.

PRECISION INFORMATION GATHERING:

Note: These experiences are used sparingly with an 'outcome' focus, otherwise we may get redundant information; operating on a 'need to know' basis.

Using Metamodel :

- specifying **generalisations**
- recovering **deletions**
- querying potential **distortions** .

Examples:

Generalisation - 'Our people were upset.' Who specifically were upset?

Deletion - 'People were upset about who or what specifically?

Impossibility Distortion - 'We can't do it.' 'What prevents you?' 'What would happen if you did do it?'

Distortion - 'We have to do it.' 'What would happen if you did not do it?'

Universal distortion - All our people are up in arms about this! Everybody? Who are not so concerned?

VISIONING AND IMAGING:

Forming visual images in one's mind and entering into a full sensory experience of seeing, hearing and feeling what is happening in the image. Refer exploring possible futures .

SEEKING OPINIONS

Requesting other's point of view (thoughts, views and feelings about issues; clarifying values.

GIVING OPINIONS:

Stating a belief or opinion about a proposition, particularly about its comparative value rather than its factual basis.

SEEKING INFORMATION:

Asking for the clarifying of ideas and suggestions; requesting additional information or facts.

INFORMATION:

Offering facts or generalisations from personal experience about an issue to illustrate and increase understanding of a point.

LEFT BRAIN/RIGHT BRAIN THINKING:

Left brain: Linear, logical, rational, analysing, sequential, vertical thinking, convergent thinking, '2+2=4' type knowing.

Right Brain: matrices, metaphor, synthesis, patterns, lateral thinking, divergent thinking, fluid knowing - as in 'knowing a person'.

ANALYSING AND SYNTHESING:

Analysing - breaking into small chunks and scrutinising. Synthesising - building a whole by combining and integrating. Refer chunking .

ELABORATING:

Giving more detail about an action or proposition; clarifying by expanded comment; giving examples; developing or extending meanings; setting out a vision about how a proposal might work out if adopted or how the action is actually working out.

PARAPHRASING:

Feeding back the essence of what another has said. Paraphrasing usually emphasises the cognitive or content part of the message. Paraphrasing may clarify confused content. It may tie a number of recent comments together and highlight issues by stating them more concisely. Sometimes members may paraphrase their own comments.

SUMMARISING:

Using a few words to sum up the main ideas contained in a section of group discussion. Synthesising or pulling together related ideas or suggestions; re-stating suggestions, proposals and discussions after the group has finished discussing them. Summarising helps members make more sense out of discussion, particularly if their are a multiple points of view, diverging opinions and a lot of detail.

CLARIFYING:

Rephrasing your own comments or those of another person in a way that enables members to more easily understand the ideas being presented; may extend the comments to explore the functional advantages of the comments and the actual or possible outcomes of the comments.

TESTING FEASIBILITY:

Actions that enable ideas and actions to be evaluated, for example, carrying out an action to check outcomes or seeking feedback on people's views, thoughts and feelings at a certain stage of the discussion to test where 'everyone is at' on a particular issue. Pilot action research; applying proposals in a small way in a pilot action in real situations to explore outcomes relating to the practicality and workability of ideas; enabling pre-evaluating of proposals and decisions.

QUESTIONING:

Asking **direct**, **directive** and **non-directive** questions as appropriate to context.

Examples:

Direct

Highly specific.

Example: How many villages are in the valley?

Directive

Asks about a particular theme and leaves scope for response.

Example: Perhaps you can tell me about the villages.

Non-directive

Allows a person maximum scope as to what they talk about.

Example: Perhaps you can speak a little about what's been happening?

Some cautioning and observing on using questions:

A question based conversation may be very controlling - the questioner controlling the 'agenda'. Only the questioner's questions are introduced. Some very important matters may be excluded because 'that question was not asked'.

A string of questions may have the other feeling like they are being interrogated, especially a string of direct questions.

Using open ended questions early in a conversation may have the other floundering because they lack a context. It may help to get the words flowing if we specify a context and start with some direct questions.

Directive questions can allow a chunk of the conversation to be framed as being about say, 'healing action in the next valley'.

Open ended questions allow the other maximum scope as to context, frame and content. Encouraging a person to share what they want to explore without using any questions at all may allow even further scope for us to discover *their* experiencing of *their* world without intruding with *our* preconceptions. Little head nods and verbal acknowledgments (mm...right...huh huh....yes... and the like) can act as 'minimal encouragers' to keep them talking.

TASK STANDARD SETTING:

Specifying task output quality, quantity, cost, material specifications, timeframe and the like.

OUTPUT RECORDING:

Ensuring that the ideas, comments, micro-actions, insights, cautions, failures, conclusions and other outputs are recorded and fed back to the group as appropriate to context.

DEVIL'S ADVOCATE:

To encourage the group to test for weaknesses in proposed ideas and actions. What have they overlooked? What could go wrong? What actions can the group take if things start to go wrong? Refer downside planning .

DOWNSIDE PLANNING

Downside planning explores everything that could 'go wrong' with a current action and the consequences of these things going wrong for all those involved and then uses these understandings to make changes to the current action.

SPECIFYING TASK DESIRED OUTCOME:

Detailing in sensory specific terms (what we can see, touch, hear, feel) our group task output (including standards) at specific future times.

MICRO-EXPERIENCES FOR GROUP PROCESS ON TASKS

NOTES:

Most groups involved in Laceweb action incorporate processes with the following elements. Each element has associated micro-experiences. People tend to be strong in some micro-experiences and less strong in others. This is not a linear step by step process. Because of the 'action research' and 'eclectic' nature of self help action, any of the steps may be happening at the same time.

Using a strong micro-experience effectively in an inappropriate context is may be a major cause of poor functioning. For example, **promoting** a personal idea during the **innovating** stage so that everyone else's creativity is stifled.

ADVISING

Gathering and sharing the available information.

INNOVATING

Generating new ideas and new ways of doing things.

PROMOTING

Exploring new ideas and promoting these ideas to others.

DEVELOPING

Assessing new ideas and developing them to work in practice.

COORDINATING

Coordinating people and resources for action.

ACTING

Acting and evolving/developing outputs (perhaps with some wellbeing standard as a guide for action)

REVIEWING

How well did the group evolve its outputs: attention to detail, quality standards, time?

MAINTAINING

How well did the group maintain its standards? Support each other?

LINKING

How well was the work of individuals integrated and coordinated to achieve group aspirations?

ENABLING

How well did the group create a context and climate maximising personal and group empowerment (extending abilities, in making effective responses, in taking effective action together in enriching wellbeing?

SPECIFYING DESIRED OUTCOMES

A time linked sensory specific (what we have; can see, hear, touch, feel and know) statement specifying standards (quantity, quality and cost) of group output.

TASK

What we do to achieve the desired outcome

TASK PROCESS

How we do the task

METAPROCESS

The processes used to attend to and refine the group process

UP TIME FOCUS

All senses attending to both the group's content and process

ATTENDING TO:

- Role behaviours
- Actions
- Use of Micro-experiences

METAMODEL

The model used to specify and enrich Group Process

What were examples of effective and dysfunctional:

- Generalising?
- Deleting?
- Distorting?
- Group process

The processes used by the group to evolve and implement task process

GROUP PROCESS TASK ROLES PAIRS

ENABLER - LINKER

REPORTER - ADVISOR

CREATOR - INNOVATOR

EXPLORER - PROMOTER

ASSESSOR - DEVELOPER

ORCHESTRATOR - COORDINATOR

CONCLUDER - PRODUCER

MONITOR - INSPECTOR

UPHOLDER - MAINTAINER

PAIRS OF ACTIONS

ENABLING - TRANSDUCING

REPORTING - ADVISING

CREATING - INNOVATING

EXPLORING - PROMOTING

ASSESSING - DEVELOPING

ORCHESTRATING - COORDINATING

CONCLUDING - PRODUCING

CONTROLLING - INSPECTING

UPHOLDING - MAINTAINING

INTEGRATING - LINKING

REFINING TASK MICRO-EXPERIENCES

ADVISING

How well did the group gather and share the available information?

Evolving desired outcomes?

INNOVATING

How good was the group at generating new ideas and new ways of doing things? *Evolving desired outcomes? Using synergistic processes?*

PROMOTING

How well did the group explore new ideas? How well did individuals sell these ideas to others? *Using synergistic process? Evolving desired outcomes?*

DEVELOPING

How well did the group assess new ideas and develop them to work in practice? *Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?*

CORDINATING

How well did the group coordinate its people and resources to achieve its objectives?

Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?

PRODUCING

Did the group develop its outputs on time and to high standards of effectiveness

and efficiency? *Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?*

INSPECTING

How well did the group control its outputs: attention to detail, quality standards, time?

Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?

MAINTAINING

How well did the group maintain its standards? Support each other? *Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?*

LINKING

How well was the work of individuals integrated and coordinated to achieve group goals? *Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?*

ENABLING

How well did the group create a context and climate maximising personal and group empowerment (extending abilities, in making effective responses, in taking effective action together to reach mutually agreed outcomes? *Using synergistic process? Specifying desired outcomes? Specifying task? Specifying task process?*

GROUP PROCESS MICRO-EXPERIENCES THAT MAINTAIN, BUILD, STRENGTHEN AND REFINE GROUP LIFE AND OUTCOMES

SPECIFYING GROUP PROCESS DESIRED OUTCOMES:

Some groups may evolve a commitment to continual improvement. They may tend to specify desired outcomes relating to the group process they will use in the ensuing interaction. This may involve detailing in sensory specific terms (what we can see, touch, hear, feel) their group process output (including standards) during the interaction. Note that early in Laceweb action the focus is the content of the action. There may be little notice of process. Action may be neither 'issue based' nor 'desired outcome based'. Some groups may go for the above 'process refining' as a part of their action.

GROUP PROCESS STANDARD SETTING:

Again, some groups may move to setting some standards for various aspects of group process. Others are so totally emersed in their actions that they give little or no thought to 'navel gazing'.

Standard setting involves the group in choosing certain process standards against which to evaluating action. This may allow the group to refining it's processes in enabling and linking as well as the eight key aspects of group process namely, Advising, Innovating, Promoting, Developing, Organising, Producing, Inspecting and Maintaining

Shared and commonly known group process standards may act as a reminder for the group to maintain, monitor, evaluate and refine these group standards.

ENCOURAGING:

Being warm, friendly and responsive to others; supporting, recognising and praising others and their ideas; agreeing with and/or accepting the contributions of others.

EXPRESSING PERCEIVED GROUP FEELINGS:

Acting as a 'mood meter' in seeking and summarising what the group or sub-groups' feelings are sensed to be, describing reactions of the group or sub groups to issues, ideas, actions, solutions and the like.

GATE KEEPING:

Making it possible for another member to make a contribution to the group, for example, by saying, 'Notice that some have not spoken yet - anyone who has not spoken want to speak now?' Suggesting a limited talking time for a while so everyone who wants to have a say will have a chance to be heard.

FOLLOWING:

Supporting the decisions or intentions of the group. If a member is not in favour of the decision or shared intention, to passively go along with accepting the ideas and if appropriate to act as a member of the monitoring, evaluation and review processes relating to that decision or intention. Also, serving as an audience during group discussions, decision-making and other processes.

MICRO-EXPERIENCES FOR BOTH GROUP PROCESS ON TASK AS WELL AS MAINTAINING, BUILDING, STRENGTHENING AND REFINING GROUP LIFE AND OUTCOMES

The following micro-experiences enable the strengthening and maintaining of group life and activities as well as enabling the group to complete tasks.

ENABLING

Creating a physical and psycho-social context and climate within the group that maximises the group members' capacity for personal and group empowerment in extending their abilities, in making effective responses, and in taking effective action together to reach mutually agreed outcomes.

MAINTAINING RAPPORT

Pacing others behaviour, eg the same speed and volume, acknowledge others; focusing all senses on the other group members verbal and non verbal behaviour; recognising when rapport is dropping or lost and taking active pacing steps to regain rapport.

LISTENING

Maintaining internal silence and attending to the verbal and non verbal aspects of another's behaviour. Good listening is evidenced by the ability to give 'straight' reporting of what another has said, that is not necessarily verbatim, but words carrying the same meaning.

ATTENDING TO AND MONITORING PROCESS AND CONTENT

Have all senses focused on both the process ('how'' the group is working) and the content ('what' the group is working on). Note that typically people are very poor at process attending and become locked in and engrossed on content or are at times dissociated from virtually everything that is happening and instead are 'lost' in thought. Good attending micro-experiences are typically accompanied by good monitoring and capacity to recall and give feedback as appropriate to context.

COORDINATING AND LINKING

Showing or setting up inter-relationships among various actions, ideas or suggestions; pulling ideas and suggestions together; assisting in drawing together activities of various sub-groups or members.

DIAGNOSING

Finding out the sources of difficulties and blocks to progress; exploring appropriate 'next steps'.

EVALUATING OUTCOMES

Submitting group process, decisions, actions or accomplishments to comparison with group standards; evaluating action outcomes against desired outcomes.

RELIEVING TENSION

Using verbal and non-verbal behaviours and processes that appropriately reduce the levels of aversive or negative feeling in the group. Examples:

- suggesting a brief period of silent time
- by testing feasibility (refer testing feasibility)
- by putting a tense situation in a wider context
- by having a tea break
- by rearranging the seating
- by breaking into smaller or larger groups
- using processes to explore the functional advantages of the aversive or negative feelings and exploring the outcomes flowing from these feelings

MEDIATING

- Using processes that foster and building a climate of nurturing group relating and wellbeing between all members
- using process that increase understanding of actions, ideas, opinions, views, and feelings among members who experience diversity in these areas
- building a climate that respects and celebrates diversity
- harmonising and conciliating differences in points of view; taking actions that generate solutions better than the best sectional or personal solution -synergy (refer seeking synergetic outcomes).
- In taking these actions, evolving nurturing healing relationships between differing and diverse groups and individuals - what may be called 'therapeutic mediation' and 'relational mediation'.

VALUING

Fully attending to, acknowledging and respecting other group members and their contributions; separating the person from their dysfunctional behaviour and valuing the person.

SEEKING COOPERATION

Processes that enable, foster, support and sustain members cooperating with each other in achieving synergistic outcomes (refer 'Seeking synergetic outcomes').

SEEKING CONSENSUS

Processes that enable (refer 'Enabling'), foster, support and sustain moves towards and reaching mutual agreement on synergetic outcomes and actions (refer 'Seeking synergetic outcomes')

TESTING FOR CONSENSUS

Sending up 'trial balloons' to test group opinions; asking for the group's opinions in order to find out if the group is nearing consensus about a particular issue.

CHALLENGING

Asking a member in a functionally useful way to add further to the discussion or provide factual information, or examples to give weight to a particular proposition, or dispel doubt .

SEEKING SYNERGISTIC OUTCOMES

Having the group's outputs better than the best individual output (refer 'Seeking Synergetic outcomes').

MICRO-EXPERIENCES FOR BOTH GROUP PROCESS ON TASK AS WELL AS MAINTAINING, BUILDING, STRENGTHENING AND REFINING GROUP LIFE AND OUTCOMES (contd)

The following micro-experiences enable the strengthening and maintaining of group life and activities as well as enabling the group to complete tasks. (contd)

The following section is under preparation:

- NURTURING , SUPPORTING AND RECOGNISING
- MAINTAINING PEEK FUNCTIONING
- COACHING
- COUNSELLING
- SETTING PERFORMANCE STANDARDS
- SPECIFYING AND EXPLORING ISSUES
- BUILDING ON A THEME
- SPECIFYING CURRENT OUTCOMES
- SPECIFYING DECISION VARIABLES
- SPECIFYING CONSTRAINTS
- CHANGING CONSTRAINTS TO DECISION VARIABLES
- SPECIFYING DESIRED OUTCOMES
- EXPLORING AND EVALUATING ALTERNATIVES
- EXPLORING DIFFERENCES OF OPINION
- RESOLVING ISSUES, PROBLEMS AND CONFLICT
- INTEGRATING DIVERGENT THINKING
- DECIDING AND MAKING DECISIONS
- PROVIDING EFFECTIVE FEEDBACK
- DELEGATING TO INDIVIDUALS AND GROUPS
- ADMINISTRATING
- MONITORING STAGES IN GROUP PROCESS
- GROUP PROCESS FEEDBACK
- MONITORING STAGES IN GROUP PROCESS
- CREATING AND SUSTAINING A CULTURE OF
- CONTINUAL IMPROVEMENT

GROUP PROCESSES - ORGANIC LEADERSHIP COMPETENCIES

Any member of a group can enter into the leader role

Some sections of the following are under preparation:

ACTING

ADVOCATING

APPRECIATING

Helping sustain a nurturing spirit in the group through providing ongoing positive feedback, recognition and appreciation.

ATTENDING

BONDING

BOUNDARY RIDING

BRAINSTORMING

CATALYSING

CLARIFYING

COACHING

CONFLICT RESOLVING

COORDINATING

ELABORATING

EMERGENCE

EMPOWERING

Acting as an enabler, supporter, encourager and resource person for others in evolving their micro-experiences and in them joining with others in self help action addressing wellbeing needs.

ENABLING

ENERGISING

FACILITATING

FRAMING

LISTENING & ACTING

Truly hearing and understanding other group member's ideas and needs; acting truly in response to understandings shared with others.

MEDIATING

MENTORING

ORCHESTRATING

Taking an orchestrating role and working with people in the group as if they are orchestra members, each of whom plays a part and contributes to the overall effectiveness of the group; melding performers together so they act in concert.

NEGOTIATING

PROCESS OBSERVING

RECOGNISING

SHAPING

Sharing vision, values and actions with other group members and together shaping the group's strategies and actions around the group and local people's wellbeing needs and desires.

SUPPORTING

Helping group members obtain what they need to engage self help action

SYNTHESISING

SUMMARISING

GROUP PROCESS - OPTIONS

- Appointing a discussion leader
- Specifying desired outcomes
- Specifying current outcomes
- Specifying alternative courses of action
- Appointing observers of group process
- Appointing observers of the content of the discussion
- Breaking into smaller groups
- Small groups reporting to collective session
- Using vertical thinking
- Using lateral thinking
- Using divergent thinking
- Using convergent thinking
- Appointing group task roles (refer separate list)
- Assigning tasks according to specific competences
- Assigning tasks to develop specific competences
- Challenging any generalisations, deletions and distortions
- Silent time for private contemplation of any issue
- Brainstorming
- Bull session
- Displaying group output on butcher paper

- Cultural healing action
- Using drawings to illustrate group output (butcher paper)
- Creating a mural to summarise group output
- Using external resources (people, natural materials, flip charts, etc.)
- Drama, role play & real play; role reversal
- Imagining seeing, hearing and feeling proposed outcomes
- Using video to monitor process
- Exploring strengths, opportunities and threats
- Identifying decision variables & constraints
- Changing constraints to decision variables

REFINING SPECIFIC MICRO-EXPERIENCES

Refining Group Member's Micro-experiences as Facilitators & Enablers:

- Gaining Analysis and Synthesis Micro-experiences
- Refining Group Issue Resolving Micro-experiences
- Creating and Sustaining Effective Group Dynamics
- Developing Individual and Group enabling Micro-experiences
- Setting performance standards
- Being a Resource Person in assisting others within the Group to acquire all of the above micro-experiences and actions
- Creating and Sustaining a Culture of Group Wellbeing and a Culture of Continual Improvement

GROUP PROCESSES - SYNERGETIC GROUP BEHAVIOUR

This segment explores the processes for obtaining an ideal - what is called 'synergetic outcomes'. Synergy can be defined as:

'to get a group result better than the best individual result'

The ideal is to work towards generating 'group ideas' that are better than those of an individual member or sub-group.

Early in Laceweb action people typically come together to do something and just get on with it. Perhaps some of the most valuable Laceweb action happens this way. Locals have a strong sense of what is needed and a fire in their bellies to do something now! Typically, there is little thought about building the group as a functioning unit.

The group rarely focuses on the process of how work gets done. Examples:

- whether someone's relevant talent is being ignored
- where a person's enthusiasm for their own impoverished idea is interrupting others from coming up with better ideas

After a while, natural enablers and those with a feel or action research may begin noticing aspects of how they are doing things - what is called 'group process'. Some of these processes may be noted while reviewing outcomes.

There are many ways to enrich group process. Sometimes micro-experienced enablers may be available to 'fast-track' enrichment of process.

One idea that is often highly valued in group contexts, but to be questioned, is the idea of winning - of being number one - to beat someone else. Closely linked to the idea of winning is the idea of competing. This formal thinking results in highly competitive behaviour in group

situations. There is a pre-supposition that competition gets best results or better results. However, competition often means creating not only winners, but powerful losers. The persuasive member that 'wins' in getting a *poor* idea accepted is detracting from group results. Another closely related idea is 'either/or' thinking; such that the world gets translated into 'win/lose'.

- 'Either you are for me or you are against me'.
- 'More of this means less of that'.

Competition is to be questioned - along with 'either/or' thinking.

Typically, we can get group results better than individual results when:

- We value the notion of 'sharing'
- We view conflict as an asset rather than something to be avoided.
- 'Winning' becomes a group effort, rather than an 'individual quest'.
- Individuals who do not 'go along' are seen as catalysts for improved production, rather than as blockers.

Some suggestions to achieve consensus on group ideas such that they are better than the best individual ideas:

- monitoring the process through which work is being done and initiating discussions about process when it is becoming effective and ineffective.
- being wary about arguing in order to win as an individual. Persuasive individuals with lousy ideas drain energy and detract. Ideally, processes allow an excellent idea that most people initially reject to be so considered that its merit is recognised. 'Devils advocate' , testing feasibility and 'downside planning' are valuable processes in this context.
- Conflict on ideas, solutions, predictions, etc. may be viewed as helping rather than hindering the process of seeking consensus.
- Issues may be resolved best when group members accept responsibility for both hearing and being heard, so that everyone is included in what is decided.
- Tension-reducing behaviours may be useful so long as conflict is not smoothed over prematurely.
- The best results may flow from a fusion of information, logic and emotion. Valued judgements as to what is best, may include members' feelings about the data and the process of decision-making.

GROUP PROCESS - TYPES OF DYSFUNCTIONAL BEHAVIOUR

Sometimes, group members behave in dysfunctional ways that are either not helpful or actually harmful.

Some examples of dysfunctional behaviour is described below.

NOTE:

Judging, blaming, and condemning are almost invariably destructive behaviours (unless used for demonstration).

'Dysfunctional' behaviour within a group may be viewed as an indicator that all is not well with the group's ability to satisfy individual and group needs through group-centred activity.

It is useful to recognise that any bit of behaviour may be interpreted differently and have different meaning for individual members. For example, what one person sees as 'Horsing around' another may perceive as 'Usefully relieving tension".

WITHDRAWAL:

- Distracting behaviours
- Resorting to excessive formality
- Doodling
- Acting indifferently or being passive
- Whispering to others
- Deviating from the subject
- Daydreaming

COMPETING:

- Seeking to beat others in producing the best idea
- Attempting to be a leader's favourite
- Monopolising the conversation
- Attempting to have the most roles

(refer 'Seeking synergetic outcomes')

BEING AGGRESSIVE:

- Verbal and nonverbal hostility
- Not attending to the needs of others
- Not responding to the needs of others
- Seeking status or other 'advantage' by criticising or blaming others
- Showing hostility to seek an advantage or 'win' an argument
- Bringing irrelevant past events into the current context
- Pursuing your goal at other people's expense

FACTIONALISING:

- Any behaviour that fosters a 'them-us' form of thinking or acting within the group.

BLOCKING:

- Rejecting other people's ideas without consideration;
- Taking the group off on a tangent, eg bringing up irrelevant personal experience;
- Rejecting ideas without any thought ,especially if 'coming from another faction' (see Factionalising)

SPECIAL PLEADING:

- Pushing and lobbying for personal vested interests, personal hobby-horses, and personal philosophies; however, at the same time innovation and new visions and ideas are to be encouraged.

HORSING AROUND:

- Disrupting the work of the group;
- Joking
- Clowning & Mimicking

SEEKING RECOGNITION:

- Seeking to attract attention to ones self by unusual behaviour, extreme ideas, or loud or excessive talking

SEEKING SYMPATHY:

Attempting to have group members sympathetic to one's position in order to gain competitive support for ones ideas, eg sympathetic to ones personal misfortunes and problems (Refer 'Seeking synergetic outcomes').

GROUP PROCESSES - USING STRUCTURED EXPERIENCES AND GAMES IN GROUP-BUILDING

Rationale:

- As an analogue of working together
- The group supports the individual
- Accessing group resources
- Accessing the right brain
- Pattern interruption
- Habit breaking
- Installing new behaviours
- Playfulness as a resource state
- Increasing our flexibility
- Regressing to access resources
- Synaesthesia of past and present and possible futures
- As an analogue of opening up
- Accessing the physiology of extension and excellence
- Making connections through play
- Co-operating to achieve group outcomes

UN-INMA Atherton Tablelands INMA Project

A Fifty Year Longitudinal
Community Wellbeing Action Research Project

UN-INMA

UN-INMA is one of many inter-connecting and inter-relating self-help and mutual-help groups in the SE Asia Oceania Australasia Region emerging from mutual help wellbeing action in the Region, especially since the 1960's and 1970s. This action continues to emerge through folk being self-starters in taking back ability over their lives with others in community, especially through every day acts enriching family-friend wellbeing networks. These folk are taking their own lives into their own hands, rather than waiting for others to service them.

The term '**UN-INMA**' connotes **Unique Nurturers – Interpersonal Normative Model Areas** – linking nurturing folk who are very quietly and gently engaging in wellbeing artistry in everyday life – typically, simple acts that contribute to folk being well. Atherton Tablelanders are exploring linking communities for the Region emerging as a model area evolving wellbeing norms. Atherton Tablelands is a happening place; though you may go to the Region and not notice what this paper is talking about, even while it is happening all around you in everyday places. One has to learn to notice it.

This is not about a 'project', as commonly known; the term '*project*' is used in its original sense, from the Latin *projectum* - something thrown forth – the noun use of the neuter of *projectus* - from *projicere* to stretch out, throw forth, from *pro*- 'forward' plus combining form of *iacere (iactus)* - to throw. It is about a self-organizing phenomenon. It is akin to the free energy of gravity. It is about folk creating lots of wellbeing possibilities in one area – recognising that life is full of well possibilities. It's about creating wellbeing futures for themselves - and then supporting each other as opportunities emerge and unfold as happenings. Folk are taking their own initiative in engaging in local wellbeing acts with others. Many of the happenings outlined here are not known by those actively engaged in

other wellbeing acts in the Project. Everything is very loose. Everything is emergent - the time and place is right for it – and it tends to happen.

INMA acts are a hardly noticed way of being together with others. There is a playful simultaneity about, so that all you can have is *your* experience of it, and you may hear of something else that happens, or experience the after glow of it three or four times removed.

Over the years, quietly and without much fanfare, many INMA happenings have been remembered and passed on as stories and formally and informally written up as published and unpublished papers, field notes, published and unpublished books, published and unpublished reports, international and national conference papers, and PhD dissertations. Archival material is in private archives, in the Mitchell Library in Sydney NSW, and the National Library in Canberra, Australia.

The following Timeline of Actions outlines just some of the celebrations, events, festivals, field days, gatherings, happenings, parties, seminars, and workshops linked to the Atherton Tablelands INMA Project over the past fifty years.

Timeline of Action

2012

Nov 2012 through Total Care Foundation Inc. Dr Les Spencer and Jamie Spencer have a three week stay in the region linking with local networks and visiting Geoff Guest and Norma out at Petford.

Jan 2012 UN-INMA through Total Care Foundation (Inc.) and the Keyline Foundation (Inc.) - with behind the scenes support from Essos (self-help group) and the Australian Wellness Association (Inc.) - enables a series of eight small wellbeing seminar-field day-workshops facilitated by Dr Les Spencer and Jamie Spencer on the Atherton Tablelands; one at Malanda (B), three at Yungaburra (G), and four at Koah (A). These workshops are towards sustaining wellbeing in all its forms including bodymind, communal, environ-mental, familial, habitat, inter-personal, personal, social, and soil.

E-Book versions of Dr. Les Spencer's books 'Coming to One's Senses – By the Way (Books One and Two)' are launched at Koah. The books contain 130 stories linked to the UN-INMA Project and its precursors, rollout and outreach, and outlines aspects of the Way being used in wellbeing action.

A series of Wellbeing Networking Gatherings takes place at Geoff Guest (OAM) and Norma's Petford Aboriginal Training Farm (D), as well as at Koah (A) and Kuranda (A) - exploring possibilities for further extending and enriching Wellbeing-Networking between networks in the Atherton Tablelands Region. Geoff Guest and Alex Dawia's links into PNG are explored. This seminar-workshop-field day series is modelled upon, and continues the Ways emerging through the fifty years of the Project consistent with Dr Les Spencer's book By the Way.

Wellbeing Networking takes place informally in everyday life including during the Mareeba Market and Kuranda Market days. A commitment by Les at a workshop to follow up a theme with someone takes place the very next day spontaneously as they meet up at Mareeba Market - because someone from the workshop had passed on word at the Market that Les was there somewhere.

An Example of Longer-Term Communal Wellbeing Action Influencing 2012 Action

During 1970s-1980s, Dr Neville Yeomans visits Atherton Tablelands linking into Aboriginal and Islander family and community networks. Neville meets Norma and Geoff Guest at Petford Aboriginal Training Farm. Geoff and Norma are also very well known in these INMA networks.

During 1991, Dr Les Spencer visits Neville in Yungaburra, and Neville takes Les out to Petford and introduces Les to Norma and Geoff. Neville also takes Les around the Atherton Tablelands region linking Les into many Aboriginal family-friend community wellbeing networks while visiting their communities in Mareeba, Mona Mona, Kuranda and other places in the Region.

During 1994, Dr Les Spencer's son Jamie of his own initiative travels and stays for a year with Neville at Yungaburra and Neville introduces Jamie to the UN-Inma Project and to some of the Region's wellbeing networks.

2012 Les and Jamie visit Geoff and Norma at Petford Farm with Lisa and meet an extended family – an Aboriginal mother, son, daughter, and two grandchildren who are staying at Petford Farm.

Les and Jamie hold eight seminar, field days and workshops through the Atherton Tablelands. Lisa invites along George to the Koah seminar/workshops. Les had first met George in 1993 when Les and Neville visited the Mona Mona Community exploring for potential festival sites. George experiences the processes being explored at the 2012 Koah workshops as well as the communal wellbeing ambience in being with the other attendees. George is well used to communal ambience.

Lisa has also invited the extended Aboriginal family staying with Geoff and Norma to the Koah workshops and there are all present and meeting all of the other participants.

Les and Jamie are making a second visit to be with Geoff and Norma on their property way out in dry rocky country 16 kilometres out of the very small town of Petford (three houses) – beyond Dimbulah. Lisa brings along George and Aunt Esther to Koah to go with Les and Jamie to Petford. Aunt Esther knew Neville and is staying with George's sister in Kuranda. Aunt Esther is very good friends with Norma and really enjoys the day sharing news of family friend networks.

The extended family are back at Geoff and Norma's. There is also an Aboriginal father who has come down from the tip of Cape York around 1100 kilometres away. He had been with Geoff and Norma as a young Adolescent. He has brought news of many of his friends and their children who have been among over 3,500 youth supported by Norma and Geoff over the past thirty years. He has also brought a lawn mower, and he and his children cut all of the lawns around the house at Petford for Geoff and Norma.

Another two fellows turn up who have heard that Geoff's ride-on-mower has broken and they take the ride-on-mower to pieces to find out what parts they need to fix or replace. A few weeks early one of these fellows had asked Geoff in Mareeba if he could borrow Geoff's four wheel drive vehicle for about half and hour and Geoff lets him use it. Half and hour latter the fellow returns Geoff's vehicle with four new tyres.

Another person is staying with Geoff who has a background in tertiary teaching and is a qualified vet. He is helping Geoff voluntarily.

There had been 26 people at Geoff and Norma's place that day. Dr Les Spencer observes and records the life transforming processes used by Geoff in engaging with others as Les

has been doing on regular visits since 1992. These processes are available to pass on to others.

Altogether there were over fifty people linked into this wellbeing networking during January 2012, and a number of these were linked into networking back in the 1970's, 80s, and 90s. All of these 50 people are currently sharing news of good things that happened through their own nested networks.

2006-2011

With enabling support from self-help groups Connexion, Essos, Extegrity, Inma Nelps, Keyline, Mediation Matters, as well as Nexus Groups, UN-INMA energises a series of small gatherings in Cairns, and at various places on the Tablelands on Wellbeing Networking. These gatherings are supported by the following entities: Australian Wellness Foundation (Inc.), the Keyline Foundation (Inc.), and the Total Care Foundation (Inc.).

Essos and the Keyline Foundation Inc. draw upon the Atherton Tablelands INMA Project in evolving an extensive model of Wellbeing Artistry Action for re-constituting collapsed and collapsing societies and their way of life and their livelihoods following man-made and natural disasters.

Dr Rex Haig - psychiatrist with the UK Community of Communities, the Community Psychiatry body of the UK College of Psychiatry - meets and has discussions with Dr Les Spencer, Jamie Spencer, Alex Dawia, Geoff Guest, and David Cruise, one of the directors of Down to Earth Victoria (Inc.), who all brief Rex on the history of the Atherton Tablelands INMA Project. Dr Haig also briefs the above folk on the resonant role of the Community of Communities and other resonant bodies in the UK, Europe and wider a-field. Dr Haig stays in regular contact with Dr Les Spencer in sharing news of the rollout of the Atherton Tablelands Project, which is evolving as a model of global significance.

2003-2005

Through experience gained and written up with Dr Neville Yeomans in action researching the Atherton Tablelands INMA Project, Dr Les Spencer through UN-INMA is engaged by the Centre for Integrative Development Studies in Manilla, Philippines through non-UN funds auspiced by the UN, to travel through seven SE Asia countries to find and link up wellbeing natural nurturers among indigenous and oppressed small minorities. In this role Dr Les Spencer finds natural nurturer networks through SE Asia. Les was using his experienced gained in action research with Dr Neville Yeomans in finding and linking up natural nurturers through the Indigenous and small multicultural minority communities on the Atherton Tablelands. Forty-Nine Natural Nurturer Networks are found by Les and formed into a network of networks with links evolving and continuing with Australian Top End self-help groups and networked networks.

Through UN-INMA and Extegrity (self-help group - see below in 1999), Geoff Guest from Petford and Alex Dawia from Cairns (F) are invited to attend a Wellbeing Gathering held in the Philippines of 49 wellbeing healers from eleven countries organised by SE Asia Emergency Response Network. This gathering is co-facilitated by Dr Les Spencer and two others to evaluate resources developed for the Network by Dr Les Spencer. He has been working with the University of the Philippines, Centre for Integrative Development Studies through UN-INMA. Les, Alex and Geoff share their experience of the Atherton Tablelands INMA Project with the other attendees of this Wellbeing Gathering.

Through UN-INMA and Extegrity (self-help group) - with support from Down to Earth Victoria (Inc.) - people come to Australia from Cambodia and the Philippines, including Professor Violetta Bautista – world renowned for her work on resilience in children under

stress, to attend gatherings for sharing healing ways and to attend ConFest and participate in the workshop scene there.

Dr Les Spencer is a speaker at the Asia Pacific Social Psychology Conference in Manilla on the Atherton Tablelands Inma Project.

Dr Les Spencer completes his PhD that has UN-INMA Atherton Tablelands INMA Project and its local, regional and international outreach as one of its main themes.

David Cruise and Dr Les Spencer fly in to be with Geoff Guest and David records Geoff Guest telling healing wellbeing stories that form a potent aspect of Geoff's supporting at risk adolescents transforming their lives.

Dr. Elizabeth de Castro, a Professor at University of the Philippines, writes a paper called 'Exploitative Work – Child Labour' that uses UN-INMA's work in the SE Asia Oceania Australasia Region as well as the Atherton Tablelands INMA Project as a model of Global Wellbeing Action.

Book Launch of a collection of over 1,000 poems written by Dr. Neville Yeomans, two of which, 'INMA' and 'On Where', are expressly about the Atherton Tablelands INMA Project and a number of which gives hints of the transforming Ways used within the Project.

1995-2002

In 2000 and 2002 gatherings energised by INMA Nelps and UN-INMA are held in Cairns (F) titled 'Self-Help & Mutual-help Action Supporting Survivors of Torture and Trauma in SE Asia, Oceania, and Australasia'. These gatherings are attended by folk from East Timor, West Papua, as well as PNG mainland & Bougainville. Aboriginals and Islanders and resonant others from Australasia and overseas also attend. As well, these Gatherings are used to evolve experiential resources for training people in psycho-social-emotional response to man-made and natural disasters, and for supporting the evolving a SE Asia Pacific Self Help Trauma Support Intercultural Network engaging in mutual-help.

Inma Nelps and UN-INMA support folk at the above gatherings signing the UP & UYP Treaties (refer later).

During 1999, Dr Neville Yeomans and Dr Les Spencer write all of the Extegrity documentation relating to local and lateral grassroots processes using self-help and mutual help for re-constituting collapsed or collapsing societies, a reversed isomorphic reframe of top down processes invariably imposed by the dominant system – elect a nation government, set up a legal system, court system, and a police and prison system and look after people last. Extegrity way reverses this - supporting locals in peacehealing while locals are reconstituting their way of life together in their place – reconstituting their way, their values, their culture, and their lore. From this lore emerge local norms and eventually their law which spreads to re-link local communities and evolve local governance, and this spreads to embrace regional governance, which further spreads in reconstituting global governance of their society.

Extegrity (extensive integrity) evolves as a self-help group energy enabling Extegrity review of action research in the networks of wellbeing networks; Dr Andrew Cramb and Dr Les Spencer with others in the Region and internationally are providing support.

Alex Dawia (a Bougainville person living in Cairns who is founder and director of the Bougainville Survivors of Torture and Trauma Foundation) is invited to participate in a Training Seminar in Denmark on Supporting Survivors of Torture and Trauma.

1998 Alex Dawia becomes a PhD candidate at James cook University with the theme 'Therapeutic Community Wellbeing Processes and Aboriginal Communities'.

1998 - Dr Les Spencer commences his PhD titled 'Cultural Keyline – The Life Work of Dr Neville Yeomans' at James Cook University in Townsville. Since 1985, Les has been engaged on ongoing action research on precursors to the Atherton Tablelands INMA Project. Les was introduced into the Atherton Tablelands Region by Dr Yeomans in 1991.

Alex Dawia is invited to Israel to provide background to the Atherton Tablelands Inma Project, and to study their community approaches in working with at-risk youth.

Dr Les Spencer meets separately with Professor Alf Clark and Dr Terry O'Neill, and uses what Minichiello defines as in-depth interviewing of them in finding out about the precursors to the Atherton Tablelands Project.

Professor Stuart Hill, world renowned ecologist and social ecologist, publishes (2001) a book 'Ecological Pioneers: A Social History of Australian Ecological Thought and Action' that also explores precursors to the Atherton Tablelands INMA Project in the work of the Yeomans family relating to their developing of Keyline, and Neville's evolving of Cultural Keyline processes from the 1950s onwards.

During 1999-2002, Follow-On Gatherings to the Small Island Coastal and Estuarine Gathering Celebration at Lake Tinaroo on the Atherton Table lands in June 1994 are funded by the Jesse Street Foundation in NSW, and energised and held by the Self-help Group INMA Nelps. That Gathering Celebration was funded by the UN Human Rights Commission in Geneva.

A series of gatherings take place in Petford (D) and Cairns (F) on sharing wellbeing ways energised by Nexus Groups (self-help group).

Experience of Aboriginal and Islander women in attending the 1992 Gathering at Petford (see below) inform and energise their engaging with other locals in urban renewal in Mooroobool and Manunda in Cairns enabled by Akame (self-help group – with the Islander term 'Akame' meaning 'grandmother and me'); examples of wellbeing action - a group of elderly Aboriginal and Islander women carry out a community safety audit in the early hours of the morning, and local youth devise a rescheduling of bus services in a report to council.

UN-INMA enables a number of Bougainville people to come to Australia to share in healing gatherings in the Atherton Tablelands, and to attend ConFest, and have briefings and sharings of healing ways, including experiential workshops on Bougainville whole-village to whole-village mediating processes.

Dr Les Spencer uses NLP modelling experience in modelling Dr Neville Yeomans and others who facilitated Big Groups (180 people) at Fraser House, especially in relating to crowd and audience effects, and the role of the group leader-facilitator during Big and Small Groups at Fraser House Therapeutic Community, particularly in drawing Group attention to role-specific functional-in-context behaviours within the interactions. Evolving models of excellence in NLP of Groups, NLP of Social Networks, and NLP of Community. Dr Spencer experiences using these audience and crowd processes during over fifty experiential workshops with between 150-180 folk attending and writes up this experience. These models and processes are rolled out within the Atherton Tablelands INMA Project and through UN-INMA and other energies through the SE Asia Oceania Australasia Region.

Bougainville person completes PhD on exploring mutual-help and self-help processes for reconstituting societies following Conflict.

1994

During a fortnight of intense Networking Action in January 1994 energised by Mingles (self-help group) and INMA Nelps, many happenings, events and gatherings take place in the Atherton Tablelands Region including (i) FUNPO (self-help group) enabling nearly all of the young people of Yungaburra (G) preparing Dr. Yeomans house at Yungaburra for a New Years Eve party; (ii) INMA-Nelps staging of that party, (iii) Mingles (self-help group) energising a three-day dance and party on Neville's property in the rainforest at Kuranda.

Down to Earth Victoria (Inc) (DTE), organisers of ConFest, the Conference Festival first held in 1976 with Deputy Prime Minister Dr Jim Cairns' support - send four of their folk (experienced in Festival site selection and setup) who visit 15 sites owned by Aboriginal Groups and others on the Atherton Tablelands as potential sites for the proposed 'Small Island Coastal and Estuarine Gathering Celebration' proposed for June 1994.

DTE (Vic) Inc. also provide funding for an Aboriginal woman and an Islander woman who are potential hosts of 1994 Festivals up North to attend the Easter 1994 ConFest at Tocumwal in NSW to explore ways of evolving and hosting Festivals, as both had no prior experience of doing that.
.
DTE (Vic) Inc. also send many thousands of dollars in seed money as well as equipment, when the UN money from Geneva is late arriving, and the funds and equipment are returned to DTE after the Gathering Celebration.

Following UN-INMA enabling Action, the UN Human Rights Commission agrees to provide Aus$15,000 to support the 'Small Island Coastal and Estuarine Gathering Celebration. Local Aboriginal and Islander women agree to evolve this Gathering Celebration and be the hosts. None of them had any experience in evolving or running a Gathering Celebration which takes place at Barrabadeen Scout Camp at Lake Tinaroo in June 1994. 600 folk attend including Islander women from Torres Strait Islands, Aboriginal women from One Arm Point 200 kilometres North of Broome, Ceduna in SA and other places. The son of Eddie Mabo also attends. Through profound understanding of local Aboriginal and Islander networks, a host of the Gathering Celebration – who had travelled down to the Easter ConFest - hears the stories of a member of the Stolen Generation who is attending the Gathering Celebration from South Australia, and reconnects her with her family in the Atherton Tablelands Region after over 30 years of separation. One hundred and ten folk from the Byron Bay - Lismore area in NSW also attend. These folk had heard about the Gathering from Dr Les Spencer who expressly stayed in that region for six weeks prior to the Gathering Celebration inviting people with healing artistry experience to attend the Gathering Celebration. Dr Spencer had sought funding for a 30 seater bus and when this funding action failed, 110 made their own way north and surprised Les when he met them all one evening doing fire twirling and drumming on the Cairns Esplanade. This visit by the 110 extends the regular visiting of healing artistry people from the Byron Bay - Lismore area to the Atherton Tablelands. As agreed with the UN Human Rights Commission, a Report on the Gathering Celebration with an Audited Statement of Financial Disbursements along with a set of Photographs was sent to the Commission shortly after the Gathering Celebration finished.

The First Nations people of Canada seek two articles for their magazine, 'Healing Words' about wellbeing action through the Atherton Tablelands Region including the processes used by Geoff Guest in healing storytelling and softening substance abuse, and these two articles are published in separate issues of Healing Words and distributed through all of the indigenous communities through Canada.

Following Federal Government interest in the 1992 self-help and mutual-help gathering at Petford (see later) Inma Nelps receives offers of substantial funding for setting up therapeutic community based alternatives to psychiatric and criminal incarceration for Aboriginal and Islanders from the Federal Health Department. This funding offer is not

taken up by the Elders. Rather, Dr Neville Yeomans and Dr Les Spencer, with Elder support, prepare a short paper called 'Government and the Facilitating of Grassroots Action'. Dr Les Spencer meets with top government people in Canberra who realise why their funding is not being accepted. These government people acknowledge that while all levels of governments use the service delivery model, they have little or know knowledge of community self-help and mutual-help processes. They further state that the processes outlined in 'Government and the Facilitating of Grassroots Action' are decades ahead of where the Federal Government (and other levels of government) were presently at.

Little has changed in the intervening years.

1993

UN-INMA along with Mediation Matters (self-help Group) sets up the Mediation Therapy Gathering at Lake Tinaroo (E) with Aboriginal and Islander women coming from remote communities Milingimbi and Yirrkala in the Northern Territory and the Region. Resonant others also attend.

Following UN-INMA and Total Care Foundation enabling, the UN funds Alex Dawia, Bougainville person living in Cairns (F) as a platform speaker at UN NGO 'Small Island' Conference in the Caribbean in 1994 on the theme 'The Small Island Coastal and Estuarine people Gathering Celebration as an integral aspect of Healing Action in the Atherton Tablelands' .

1992

UN-INMA, Connexion and Inma Nelps set up at Petford a Wellbeing Gathering called 'Developing Aboriginal and Torres Strait Islander Drug and Substance Abuse Therapeutic Communities' with 100 Aboriginal and Islander healers attending from the Top End. Through UN-INMA enabling action, three Aboriginal communities fly in to Geoff Guest's Therapeutic Community over 70 Aboriginal and Islander healers from Northern Australia, including off-shore islands for a healing sharing gathering. A bus load of women and children are brought to the Gathering by the Akame self-help group. As well, two Aboriginal Permaculture practitioners (a female and a male), and Anglo members of the Australian Therapeutic Community Association are flown in. The theme for the gathering is 'Exploring Therapeutic Community, Keyline and Permaculture as Processes for Softening Drug Use'. Neville's younger brother Ken also flew in and carried out a Keyline survey of a large area of Petford with the help of a team of the Petford youth.

Dr. Neville Yeomans is a Platform speaker at the UN NGO Rio 'Earth Summit' on UN-INMA Healing Action around Atherton Tablelands. Neville is a main speaker at the indigenous platform, and perhaps the only non indigenous person invited to speak at that platform. Neville's is accompanied to the Earth Summit by his son Quan Yeomans, a leading member of the Australian music group, 'Regurgitator'. In an ABC TV interview with Gabrielle Carey, Quan describes his father's Fraser House and UN-INMA work and the Rio Earth Summit as major influences on his life and music.

Following Rio, the self help group UN-INMA engages in the drafting and disseminating of wordings of possible treaties that may be used as resources by adults, adolescents and youth interfacing with, and engaging with Indigenous and Unique People. Akame and UN-INMA support folk at the 1992 Petford gathering sign the Unique People (UP) and Unique Young People (UYP) Treaties.

During 1992-1994 Dr Les Spencer makes many trips to engage closely with Dr Neville Yeomans in action research on the Atherton Tablelands INMA Project. Dr Spencer writes up this action research with the support of Dr Andrew Cramb and Dr Dihan Wijewickrama

of the Australian Wellness Association, as well as discussions about the INMA action research with Professor Stuart Hill and Professor Tony Vinson.

1977-91

Dr Yeomans terms 'natural nurturers' those who are naturally good at nurturing others and he makes many visits to the Atherton Tablelands Region seeking out, evolving links with, and linking up natural nurturers in the Atherton Tablelands Region. He especially used Yungaburra Market, Kuranda Market and Malanda Market as places to find and meet natural nurturers and link them with each other. Dr Neville Yeomans is continually linking natural nurturers up with each other so that they begin sharing in friendship networks and passing between themselves news of healing wellbeing actions that work.

Neville establishing a Healing Wellbeing Centre, Family Mediation Centre and UN-INMA Centre in his House at Yungaburra (G).

Neville linking with Geoff Guest and Norma at Petford (D) at their Therapeutic Community – Petford Training Farm. Neville passes on healing ways to Geoff and Norma and the adolescents at Petford, including use of Bliss Symbols, the ecological use of NLP, and Mediation Therapy.

Various folk set up the first Keyline Foundation and start a newspaper and begin setting up an Archive relating to P.A. Yeomans work on evolving Keyline.

In 1980, the first edition of the International Journal of Therapeutic Communities contains Dr Neville Yeomans letter titled 'From the Outback'. Neville writes:

> I have moved to private practice in Cairns, North East Australia. This is an isolated area for this country, but is rapidly becoming an intercultural front door to Melanesia and Asia. 'Up North' the therapeutic community model has extended into humanitarian mutual help for social change. Two of the small cities in this region have self-help houses based on Fraser House.

> An Aboriginal Alcohol and Drug hostel is moving in the same direction, as are other bodies. These are facilitated by a network called UN-Inma, the second word of which is aboriginal for Oneness.

Dr Yeomans was one of the international editors of the International Therapeutic Communities Journal when it first started.

Akame (self-help group) and a small group of Aboriginal and Islander women energise small gatherings of Aboriginal and Islander youth on Dr Neville Yeomans rainforest property beside the Barron River in the Kuranda rainforest.

1976

Dr Yeomans establishes a small Therapeutic Community House in Manuda, Cairns (F)

1972-75

Dr Yeomans travels through Region energising the Region as an INMA – Interpersonal Normative Model Area.

Neville writes paper titled, 'Mental Health and Social Change' about the Atherton Tablelands INMA Project.

Neville writes a paper titled, 'On Global Reform – INMA' about the Atherton Tablelands INMA Project and its possible implications supporting wellbeing transitions. This paper explores a three phase transitioning process in viewing the Atherton Tablelands INMA Project and other Top End INMA's as small micro-projects:

Involves the conceiving of a three-stage transition process towards a model of global futures (T1-T3):

T1 = Consciousness-raising in INMAs and national Arenas
T2 = Mobilization in Transnational Arenas
T3 = Transforming action in Global Arenas

T2 has two subunits:

T2 (a) commences with the mobilization of extra-Inma supporters nationally.
T2 (b) moves to the mobilization of transnationals who have completed T1 consciousness raising in their own continents. That mobilization is of two fundamentally distinct types:

T2 (b)(i) mobilization of those who will come to live in, visit, or work in, the Inma.
T2 (b)(ii) mobilization of those who will guarantee cogent normative, moral and economic support combined with national and international political protection for its survival.

By T3, the effects of T1 and T2 have largely transformed the Inma, which is now a matured multipurpose world wellbeing transitioning model.

The Atherton Tablelands INMA Project is currently ahead of where Neville envisioned it would be, with T2 (b)(i) well under way.

1969-71

1969: Dr. Neville Yeomans and Professor Alf Clark write a book on the precursors to the Atherton Tablelands INMA Project. Professor Clark goes on to be head of the Sociology Department at Latrobe University in the late 1970 and through the 1980s when Dr Les Spencer was studying Sociology of Knowledge at La Trobe University.

1969: The Total Care Foundation (Inc.) is incorporated by Dr Neville Yeomans and members of the following self-help groups: Chums (Care and Help for Unmarried Mums), Mingles, Connexion, Inma, Inma Nelps, and Nexus Groups. These self-help groups tap into the free energy among people who enabled the Watsons Bay Festival in 1968, and the Paddington Festival in 1969 that spawned the Paddington Bazaar, now and icon on the Sydney cultural scene. They also energised the Centennial Park Festival and the Campbelltown Festival that spawned the Aquarius Festival, and the people that energised all of these Festivals help form the first ConFest Festival in 1976, and the Cooktown Festival in 1978 – attended by Dr Neville Yeomans and Dr Jim Cairns and hosted by two residents of Yungaburra one of whom knew Neville in his Fraser House days and ends up per chance living opposite Neville in Youngaburra.

1968: Professor Alf Clark completes his PhD through University of NSW on Dr Neville Yeomans' Fraser House, Australia's first therapeutic community and associated precursors to the Atherton Tablelands INMA Project.

1963-1966

Emeritus Professor Tony Vinson and Professor Paul Wilson join with Dr Yeomans in forming the Psychiatric Research Study Group which is recognised as the pre-eminent social science research group in Australia at the time with around 160 members from all of the social sciences including psychiatrists, psychologists, sociologists, criminologists, social workers, chaplains, pastors, prison officials, anthropologists, as well as church leaders and business leaders – all passionately interested in group processes. They met on the grounds of Fraser House and kept extensive archives.

Dr Terry O'Neill worked with Dr Neville Yeomans in developing precursors to the Atherton Tablelands project at Fraser House and went on to head up the Student Counselling Unit at Latrobe University. Dr O'Neill trained Dr Les Spencer in crisis counselling at that Unit.

1957-62

Dr. Neville Yeomans travels round the world speaking with indigenous people seeking their views about the best place on Planet Earth to evolve an **I**nter-people **N**ormative **M**odel **A**rea (INMA) for exploring Global Futures and the transforming and re-constituting potency of communal nurturing action for social change. He receives the same answer from every Indigenous person he speaks to. He also receives the same answer when he raises the same theme with Indigenous people at the Rio NGO Earth Summit in 1992. The answer is 'The Atherton Tablelands and the Darwin Top End in Australia'. Dr Neville Yeomans summarise these themes in his paper 'Mental Health and Social Change written later in 1972. Neville writes in this paper that the reasons given by Indigenous people in the 1960s are:

> Australia exemplifies many of these widespread change phenomena. It is in a geographically and historically unique marginal position. Geographically Asian, it is historically Western. Its history is also of a peripheral lesser status. Initially a convict settlement, it still remains at a great distance from the core of Western Civilization. Culturally it is often considered equivalent to being the peasants of the West. It is considered to have no real culture, a marked inferiority complex, and little clear identity. It can thus be considered equally unimportant to both East and West and having little to contribute.

> BUT - it is also the only continent not at war with itself. It is one of the most affluent nations on earth. Situated at the junction of the great civilisations of East and West it can borrow the best of both. Of all nations it has the least to lose and most to gain by creating a new synthesis.

Neville also said that the Region to the immediate North of the Top End holds more than half of the world's indigenous people – by number and by groups; therefore the Australia Top End is ideally located to link into and engage that wisdom.

Neville also evolved with resonant others the Rapid Creek Project in Darwin as another INMA.

Neville's first INMA was the Fraser House Project that commenced in 1959 after preparatory action in 1957.

DTE Rules

Board of directors

Rule 38

(3) the board must maintain a **non-executive[102], 'wise elder' role** and ensure that the co-operative fulfills it's legal and ethical obligations.

4) The board is **required** to:

   a) Foster and develop and appoint members to standing committees of the board (clause 47 (16)) as the executive arm of the co-operative, and
   b) Ensure that a 'reporting to the board' structure is set up by these committees, and
   c) Ensure that the board has all the information required to perform it's non executive advisory and legal role.

(5) the board is to actively involve **members** in being part of the **executive arm of the co-operative** through voluntary participation in the primary activity and in the running of the co-operative[103].

(6) a board member may be an **ordinary member** of a standing committee of the board.

Rule 47 proceedings and responsibilities of the board

8) The organising committee of the board is responsible for the day to day running of the society.

12) The board **must not spend or commit the cooperative to expenditure of more than $3000 per quarter year** without the approval of a general meeting. This money can only be spent on statutory requirements for the operation of the society.

16) There shall be four **standing committees of the board** and there shall be a combined meeting of the board and standing committees of the board quarterly in February, May, august and November:

   a) The ConFest committee.
   The ConFest committee's sole function is the **promotion, staging, managing, and organising of ConFest:**

   (i)   ConFest committee meetings are held monthly on the 2nd Thursday of the month except for the period 16 weeks prior to the agreed ConFest date where they may be held every Thursday. ConFest meetings shall be announced on the DTE message bank and the internet.
   (ii)   For the 10 days before, during, and ten days after ConFest, the ConFest committee meetings will be held on the ConFest site daily or as required.
   (iii) ConFest committee meetings are limited to three hours duration.
   (iv)   ConFest committees meetings shall not be adjourned.
   (v)   The quorum of the ConFest committee is ten (10) active members.
   (vi)   The ConFest committee may delegate specific functions to individuals or sub-committees.
   (vii) The ConFest committee will follow financial procedures as set out by the board.

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[102] That is DTE directors are **not** the decision making body in DTE.
[103] That is, the decision making bodies (the executive) are the Committees of the Board.

(viii) The ConFest committee shall complete its accounts within 60 days after the final day of   ConFest

(ix) All matters that may impact on the boards liability shall be presented to the board for it's consideration.

(x) The ConFest committee will publish a progressive ConFest budget on the member's section of the DTE web site after each ConFest committee meeting with 6 hard copies available at the next board and ConFest committee meeting.

(xi) All monies are to be allocated to an individual for a specific task in the running of ConFest. The individual is entirely responsible to account for the funds advanced.

(xii) The ConFest committee shall be allocated a budget by a general meeting, to fund and run each ConFest.

(xiii) Every meeting of the ConFest committee shall be conducted in accordance with rule 33.

(xiv) Active members of the co-operative can qualify as voting members of the ConFest committee by attending three (3) of the last five (5) ConFest committee meetings.

33. Standing Orders of Meetings and the Powers and Responsibilities of the Chairperson

(g) At times, the productive verve in the group may allow the chairperson to let the meeting flow with a spontaneous order of contributors and even more than one talking at once, given that this remains functional and productive. This energy may spontaneously evolve into two or more parallel discussions for a time.

CONFEST AND GLOBAL FUTURES

New forms of social movements are rapidly spreading around the world.

A pervasive theme in these movements is **social relating** rather than **preoccupation with power.**
A common thread is coming together to explore how to engage well with others interested in thriving together in a thriving world.
From conception ConFest has been all about exploring and evolving:
- o alternatives to the present system
- o well communities
- o well ways of living
- o new ways of collaborating

From ConFest emerged a loose collective termed ADTEN – Australian Down To Earth Network.
There were collectives that were members of ADTEN in all states and territories of Australia.
ConFests and ConFest spinoffs were held in many places around Australia.

Folk who have been exploring the Internet and other media estimate that there now over 500,000 networks, collectives, groups, community based entities and the like exploring how to engage well with others interested in thriving together in a thriving world.

One entry point for accessing resources drawn from this energy as it is evolving in the SE Asia Oceania Australasia Region is Laceweb.

ConFest may continue to be an exemplar model for the world

The original passion energised *many* purposes for DTE (Vic) including education and preparing educational materials, supporting the evolving of other kindred Festivals and outreach of many kinds including searching for and bringing overseas people of high degree.

There are multiple forces that resist common folk coming together and taking mutual help action. Note how the Cooperatives Act imposes a top down hierarchy (4 out of 7 directors have 'power') on cooperating. Now we have only one purpose not many as in the passionate 1970s. Currently our only 'official' purpose is 'To put on ConFest'. This narrowness may be changed.

DTE members drafting our constitution removed the power of directors in two ways:
1. They are non executive. That is, they are only an advisory body, not a decision making body. Executive power belongs to the ConFest Committee of the Board
2. Directors do not have unfettered access to and control over money. They have to go to members

MULTILECTIC PROCESSES USE IN SETTING UP A GATHERING SITE

In everyday life, two modes of knowing may be used

- A knowing that uses pre-existing 'facts', especially by reducing process to thing (verb to noun), and a never questioned taken-for-granted to grasp things within the existing 'square' in order to predict and control (Refer *One Dimensional Knowing* in Marcuse's 'One Dimensional Man').
- A knowing that tentatively uses existing knowings and an ever-questioned re-membering as it tentatively and (almost) lovingly embraces, respects, celebrates and immerses itself in all the richness and diversity of unfolding life processes with others and the natural world – going way outside existing 'facts' and makers of facts (factors) towards multi-dimensional knowing.

Change verb to noun – example: changing the lived life passion in action wanting to evolve alternative ways of life on Earth that put on the first ConFest to a *thing* called DTE or Down to Earth. The Cooperatives Act imposes on DTE the notion of 'primary activity' which is defined as 'putting on ConFest'. You can only be a DTE member by 'being engaged in the primary activity'. The focus is narrowed to putting on a Festival. Originally there were many foci towards better future passionately pursued – evolving educational resources, spawning similar Gathering celebrations in every state and territory in Australia. Finding extraordinary people overseas and bringing them to ConFest. For example Wilhelm Reich's daughter Eva came to the first ConFest. So, how to verbal DTE?

The Laceweb is resonant with the second form of knowing which may be used with various logics.

- The task of binary logic is to make a commitment to a choice between two factors.

- The task of dialectical logic is to experience/explore/embrace the tensions, relations and diverse-unities between two factors.

- The task of synthetic logic is to move two factors forward by means of their synthesis.

- The term 'multilectic' was created to encapsulate another form of approach to the understanding of understanding.

Multilectic logic draws upon the origins of the term 'logic' - coming from the Greek word logos meaning 'reason', originally denoting 'the *universal principle* through which *all things are interrelated* and *all natural events occur'.* A multilectic approach to understanding uses process and metaprocess perception (processes for engaging in processes) and has these perceptions open to possibilities, and sustaining the tentative interplay between the internal and the external, and the present, past and future (re-vision/recall/re-membering) - experiencing, exploring, understanding and embracing the tensions, intensions and inter-relations between diverse-unities - all this towards forming and embracing senses of wholeness and macro diverse unities. These may emerge from juxtapositions (placing things near each other), inter-relationships and inter-dependencies among three or more 'factors' (separate and diverse independent realities).

These three or more factors/realities are not a point of synthesis of any first two factors.

While each of the above logics may be used, the logic 'par excellence' is multilectic.

Shared multilectic understanding simultaneously explores, embraces and juggles *all* the factors/realities in tension, intension and extension - with each and all involved taking and sharing multiple points of view - and perceiving them as a whole - without letting go of all but one, or making a synthesis of two. The outcome may be enriched multi-dimensional understanding, action and experience within diverse unities.

We may consider one or more factors, though always in inter-relationship with, and in relation to, the remaining factors. Multilectic understanding has us ever mindful of the inter-dependence and resonating qualities of all of the factors/realities.

Using Multilectic Processes to Set Up a Gathering Site

The process for *organically* unfolding a large healing gathering site starts out and remains tentative until 'fitting things' begin to emerge and make sense to those involved. These fitting things may be energised and become a vibrant part of the healing gathering experience.

Let us say that we are anticipating a number of thousands of diverse indigenous, small minority people and other intercultural healers from different lands, cultures and ethnic groups, and that these have a number of healing and wellbeing interests. Also, we may imagine that we are able to use about 170 acres of bush that has a rich and varied typography that we have never used before.

Small groups of site enablers set up a small camp and begin to wander the site - becoming familiar - so that the site begins to become embodied in the senses and body. We exert effort climbing river banks, feeling the mud between our toes, feeling the heat kick-back from clay pans and feel the various heights of the water as we wade the billabongs and wetlands. At first we are getting lost in the site - we do not know where we are - and that's delightful. Some aspects do become familiar - we re-cognise and re-member them. We make assumptions that are not true – After walking along side a waterway that goes into flooded forest – and wading into the forest till we relocate the waterway assuming it's the waterway we are camped on' - until we discover that there are three waterways and we are on the other side of the third, and not the one we thought, and then realising that there is a lot of excellent camping space that we did not know about between the waterways. And on discovering this, things 'click' in our mental maps and this new understanding is added. And with these multiple perceptions, we may begin to look with many inter-related purposes and functions in mind.

The factors/realities set out below are *all inter-related*. While set out in a linear list, they may more usefully be conceptualised in a multi dimensional framework with *connecting energies linking everything with everything*.

Some Realities, Aspects and Factors:

- Outside entities:
  - neighbour(s) immediate
  - neighbours nearby
  - up-stream locals (water quality)
  - down-stream locals (pollution)
  - town folk - business people
  - Business Associations, e.g. Chamber of Commerce
  - town folk - non business
  - flora/fauna survey (protection)
  - Local Indigenous people
- Local Village Councils - with liaison links to:
  - local village folk
  - hospital
  - ambulance
  - police
  - emergency support
  - any regulatory bodies
- site perimeter - edge of the gathering reality
- distance and visual access from:
  - town
  - from neighbours
  - road and outside tracks
  - river
  - other outside camping sites
  - prevalence and proximity of speed boats and other boating
- topography:
  - high ground
  - low ground
  - steep banks/cliffs (with implications for traffic and car free camping)
  - wetlands/boggy/marshlands/water-ways:
    - large
    - medium
    - small
    - current depths throughout - especially deep and shallow
    - perimeter shape as depth shifts
    - snags and entanglements under the water
    - speed of water flow
    - quality drinking water and/or alternative sources
    - effect on access with change in water levels
    - presence of pollution
- water control points:
  - flow control (in and out):
    - man-made
    - natural
  - access to water supply to raise/lower water levels
- nature of water bed:
  - boggy
  - sandy
  - hard

- hazards - logs/rocks/shallows
- access road:
    - existing roads
    - location
    - soil type
    - surface
    - water crossings
    - distance
    - traction when wet
- front gate:
    - location
    - relation to:
        - natural barriers
        - road
        - traffic access
        - security
    - limiting:
        - non paying attendees
        - perimeter hopping
    - access to power
    - easy access to volunteers/food
- day car park
- no-leave car park
- market venders access and parking
- ease of access to car free zones
- dynamic change:
    - changing water levels
    - effect on useable space and how space used
    - effect of rain on:
        - site process during:
            - gathering set up
            - gathering and
            - post gathering dismantling
                - land
                - car park
                - access roads
        - camping areas
        - market
        - market open spaces
        - workshop spaces
        - local flooding
- new growth no-go zones
- protected flora/fauna zones
- Indigenous heritage zones
- Presence of branch fall hazards
- firewood
- prevailing winds and dust hazards
- fire hazards
- open spaces
- swimming and beaches
- mosquitoes and other pests

- natural barriers - (link to 'containment' - car access - car free zone/campervan village - no camping outside site):
  - waterways
  - large logs
  - wetlands
  - steep cliffs
  - impenetrable bush
- All the foregoing's relating to:
  - market space - shade
  - placement of sullage pits, composting and rubbish collection
  - car free zone(s)
  - campervan village (car/van based camping)
- use of open spaces:
  - workshops
  - fire twirling areas
  - special event areas
  - open large group event fires
  - large dance areas
- information
- workshop noticeboards
- volunteers kitchen
- volunteers village
- equipment store
- placement of showers and toilets
- placing and creating pathways
- placemaking
- creating localities – people connecting to place
- creating cultural localities – people connecting together connecting to place
- landmarks, signage and visibility- finding one's way (day/night)
- water source and supply
- power source
- quiet zone
- louder zone
- enabling environments
- villages and specific areas - including special topography and other needs):
  - art (near beach)
  - healing (quiet)
  - Keyline (near Healing and Laceweb)
  - Spiritual (quiet)
  - Laceweb/family (quiet, next to safe children's area)
  - Family-Children's village (central, safe, quiet)
  - Massage (plenty of shade, quiet)
  - Body-work (plenty of shade, quiet)
  - Music (easy access, away from quiet zone, use of barriers, e.g. depressions, away from waterways sound conduits)
  - Morning and evening large group sharing (large cleared area)
  - Events areas - small/large clearings

- o Nothing in particular Village (nothing in particular)
- o Large fire and dance and fire stick area (cleared, level, free of combustibles)

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[i] The Sun Newspaper, (1963)

[ii] Brody (2002)

[iii] Yeomans, N (1965a Vol. 5). This comment was confirmed in an interview with anthropologist psychologist Margaret Cockett who was working at Fraser House during Mead's visit.

[iv] Clark, A. W. and N. Yeomans (1969). Maxwell Jones wrote the following about Yeomans' Fraser House structure in the preface to Clark and Yeomans book on Fraser House, 'Given such a carefully worked-out structure, evolution is an inevitable consequence.'

[v] Yeomans, N. (1965a).

[vi] (Therapeutic Community Open Forum 2006a)

[vii] Robson, B. (2000).

[viii] Ellery, R. (1955).

[ix] Robson, B. (2000).

[x] (Jones, M. (1968).

[xi] Daily Mirror (1962).

[xii] A number of Staff Handbooks were written.

[xiii] Yeomans, N. 1965a, Vol. 4, p. 18-20, 50-54

[xiv] Yeomans, N. (1966)

[xv] Yeomans, N. 1965a, Vol. 12, p. 46, 60-61

[xvi] Dec 1993, Aug 1999

[xvii] Yeomans, N. (1974)

[xviii] Griff Fyrd" is an example - an English inter-war organization from which Hawkpsur Camp arose ("The Hawkspur Experiment") (Wills, D, 1941).

[xix] Yeomans N. 1965a, Vol. 4, p. 17-20, 50-54). This Handbook had sections on the Role of the Psychiatric Nurse at Fraser House, and the Role of the Leader during Big and Small Groups.

[xx] Yeomans, N. 1965a, Vol.4, p. 17

[xxi] Yeomans, 1989, 1992, 1993, 1997, 1998; Bruen, April 1999; Chilmaid, April 1999).

[xxii] For example Bertram Mandlebrote and Littlemore Hospital in Oxford also used tendering (Planned Environment Therapy Trust Archive and Study Centre 2006), and a number of 'farm-based' therapeutic communities set up outlet shops (Gould Farm Monterey, Massachusetts 2007; Camphill Coimmunities 2006; Newton Dee Community 2006

[xxiii] Yeomans, N. 1965a, Vol. 4, p. 2-4

[xxiv] Yeomans, N. 1965a, Vol. 5, p. 63

[xxv] Clark, A. W. and N. Yeomans (1969 p. 69-70)

[xxvi] Yeomans, N. 1965a, Vol. 5, p. 106

xxvii During the first nine weeks of activity recording (1 July 1963 to 6 Sept 1963) there were 71 group activities to homes. The average was just under 8 visits per week with a range of 5 to 12 per week.

xxviii Yeomans, N. (197a, 1971b).

xxix Discussion, June 1999